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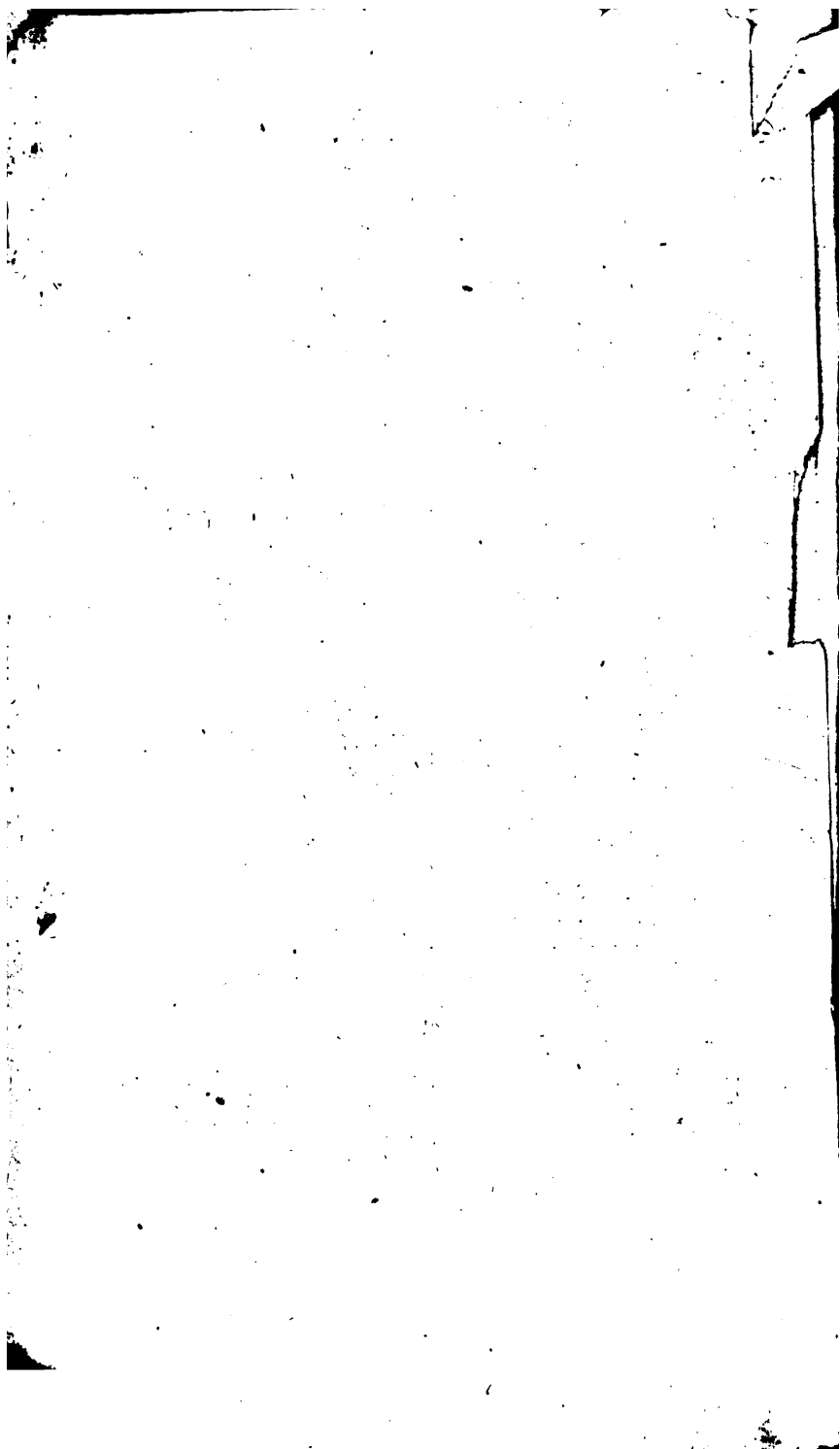
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The Cherubim or Figure of the Great Ones. *Hebren Writings Perfect*



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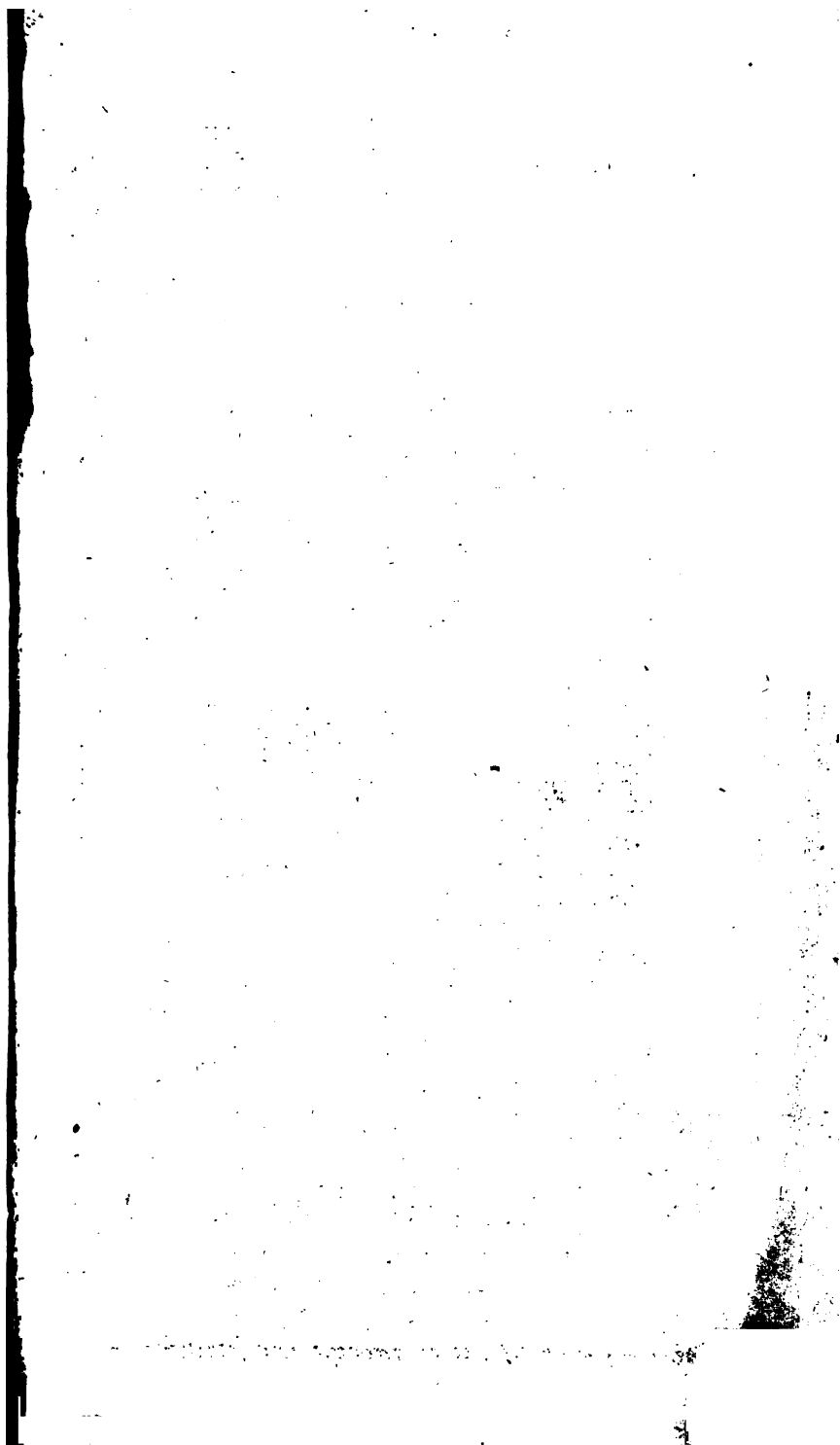
*The Christian Covenant in Hieroglyphicks,
and the Origin of all Such among the Heathen*



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The Cherubim or Figure of the Great ^{Frontispiece.} Ones.



*The Christian Covenant in Hieroglyphicks.
and the Origin of all Such among the Heathens.*

T H E
C O V E N A N T
I N T H E
C H E R U B I M :

S O

The *Hebrew* Writings perfect.
Alterations by *Rabbies* forged.

S H E W I N G

The Evidence for the S C R I P T U R E S ;

That Christianity was exhibited to *Adam* ;

Invisibles by Visibles, past and to come by Types ;

By Cherubim, Urim, Tumim, Sacrifice, Cloud, &c.

That Jews and Gentiles understood them ;

That Tradition was of the Things typified.

That though they understood the Tradition,

Even of the Covenant before the World,

They had perverted the Intent of it.

That the Alterations and Stories of the Jews,

After they had lost their Types and *Hebrew* ;

Are not Traditions, but studied Evasions,

To Expositions of inspired Christians, &c.

And to support their Apostacy.

That the Grammatical Formation of the *Hebrew*,

Which is descriptive, so gives proper Names,

Cannot admit V O W E L P O I N T I N G ;

Nor Mr. M A S C L E F ' s Method.

By *J. H. Hutchinson*

V O L. VII.

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(I)



THE
HEBREW WRITINGS
P E R F E C T.

Alterations by RABBIES
forged.



Made an Apology for sending forth some Discoveries, in GLORY or GRAVITY, in so concise a manner, without the Evidence they give; and the Deductions which may naturally be drawn from them; by which I am able to supply the seeming Defects which appeared, by the Translations, to be in the Sacred Writings of *Moses*. I shall endeavour

B your

The Hebrew Writings perfect.

your, in this, to make some amends and, as my other Writings are very concise, where there seems need of an Addition, I shall insert it; and I shall endeavour to open the Nature of the Sacred Writings, which, in Divine Matters, are taken from borrowed Ideas, in order to make them and mine better understood.

I have often been teized by Friends, to explain things, before the Root, from whence they took their Institution, or the Cause of their Usage or Practice was shewed.

I have shewed many great things apart; I must now shew their Concurrence or Connection, their Dependance upon each other. Our Reasoners will not be satisfied without the *Rationale*. I have hitherto made no use of Reasoning; Let us try if we cannot, by Reason, force Men into the Christian Religion.

There are five sorts of Men among us, upon whom no great Success can be expected, till they reform themselves. 1. Men who pretend to be directed by the Scriptures, but never learn to read and understand them. 2. Men who allow the Scriptures only to be read, and construed, as the apostate Jews have pointed and explained them. 3. Men who pretend the

Alterations by Rabbies forged.

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Church of *Rome* has a power to construe and supersede the written Rules in Scripture. 4. Men who pretend to have a supernatural Director within each of them, which they are to follow, without regard to the Scripture. 5. Men who neither regard Scripture, Church, nor, &c. any farther than it serves their turns; but will each form Schemes, and determine every thing by his own Reason, and demonstrate from his own *Data*, by Mathematicks and Experiments.

Most Men have hitherto sought for the original Descriptions of Persons and Things, either where they were not to be found, or to find them where they were, in other Manners than they were there described. In Letters, when there was nothing but Hieroglyphicks, Emblems, Types, &c. or, in a literal Description, where most of them were ideal: To find a Word which could signify several, where it is only intended to signify one Idea in several Things: Indeed, often by following the Imaginations of Fools, but chiefly by following the Directions and Constructions of the Enemies of Men. I propose not to put the succeeding Race of Men to more Trouble than those past have voluntarily taken. All have learned the Pas-

4 *The Hebrew Writings perfect.*

sages in the Translations of the Bible, which are imperfect or Nonsense, and spent most of their Time in haranguing upon them; let them, for the future, learn the Passages which shew infinite Truths, Beauties, Wisdom, and Perfection, and spend their Time in haranguing upon them, and try which will afford the greatest Pleasure. All have talk'd of Philosophy, and many have spent their Time about that, and nothing else; I only desire them to change the Names of Properties for Substance, of Sympathy and Antipathy, for mechanical Powers and Actions, of Attraction for Pressure, &c.

Since God is invisible, in another System, and comes not under Sense; as Man could not see the Creation, Formation, &c. the first Question among Men of Sense should be, How we can know that he exists? in what manner he exists? what has been done or happened before us? What state we are in? what is his Will, or our Duty? This can be known no other way, but by our Senses; that cannot be by the natural Course of Things, it must be by supernatural Actions, either by Voice from Heaven, or by some visible Appearance, or by giving a Man power to perform supernatural Actions, to be for
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Alterations by Rabbies forged.

5

Evidence of his Account, or by that Method early predicted, and since explained.

I have submitted to take such Weapons as they have been pleased to allow, That we have no Idea of any thing, but what comes in by our Senses, or what is borrowed from them, to give Ideas of revealed Things *mutatis mutandis*. No Man has any Pretence to affirm, or argue about any thing, much less draw any Conclusions which bind another, till he prove he hath an Idea of the Subject, and till he can shew another whence he had it; so that the other may have the same, and judge whether it be adequate; if real, whether in the Whole, or in what Parts or Respects; if borrowed, whether it holds in all Points, or in all that is necessary, or in which; so that he may acquiesce, or make his Objections. If this World had a Beginning; we can have no Ideas of the Origin or Formation of this System, or Man; of the State Men have been, or are in. If there be a God; of the manner of his Existence, Power, Personality, or of his Pleasure. If there be two States hereafter; how to acquire the one, and avoid the other. If these things were known at the Beginning; that Knowledge cannot come

to us, except by Tradition or Writing. And if Writing, otherwise than hieroglyphically, was not at first; and if the hieroglyphical Writing with Tradition, could not be preserved, or preserve that Knowledge pure, except while Men lived to vast Ages, till writing with Letters was used; we can have no Account, either of the one State, or of the other, without Revelation, nor otherwise than by writing with Letters; nor in any other Language, nor in any other Manner, that I know any thing of, but in that Language we call *Hebrew*. So, by Revelation, I mean an infallible History of what concerns us to know of the Essence-Existing, of the Personality, of the Covenant, and of what has been before us, and what will come after our Time, recorded by the infinite Wisdom of God.

We have proved there were no Letters before *Moses*. I need say nothing of his natural Faculties, or of his personal Virtues; of his Affection to his Brethren, of his Courage, of his Meekness, of his Faith; his private Actions, before he was inspired and commissioned, shew those; nor of those Faculties being supernaturally supported till his Death; my Business is to speak of him as a Prophet. Indeed he might

might have Tradition directly from the first Man *Adam* to *Lamech*; he to *Noah*; he to *Terah*; he to *Abraham*; he to *Jacob*; he to *Levi*; he to *Amram*; he to *Moses*: And, 'tis like, might have seen all the hieroglyphical Representations preserved among the *Israelites*, and had seen all that the Heathen *Egyptians* had, wherein their Wisdom consisted, and know all that they knew of them. 'Tis said, that *Abraham* taught the *Egyptians* many Things; and 'tis writ that *Joseph* was to teach their Senators Wisdom; and, if they had any of that left, *Moses* might learn it; and he might learn all that his Father-in-law knew. But all these could not enable him to write what he has writ, of Things before his Time, with that Coherence, Certainty and Perfection which is in them; no, not of the historical Account, with that exact Connection; no, not even of natural Things; no, not even of those of them which he could see, much less of those of them which neither he, nor those Men he could have an Account from, could have seen, with that Certainty in his Descriptions of Actions and Effects, which are now evident, in all Parts of the World, to ocular Demonstration, of the natural Motions, Powers

and Effects, which now may be demonstrated; much less could he give an Account of the Essence existing, the Persons and their Actions; still infinitely less could any Knowledge of that kind enable him to do what he did, and least of all, to predict vast numbers of Events, which were to come at vast Distances of Time, and which are compleated. Much has been said of his Writings. *Josephus*, p. 3. "because almost every Thing is known to depend with us upon the Wisdom of *Moses* our Legislator, I must say something of him," &c. too long to be inserted. So by Heathens.

The Account *Moses* gives of the Creation and Formation is perfect. And he has given us a perfect Account of the State of our first Parents in Paradise, of the Temptation and their Fall; who the Tempter was, what was the Temptation; what the Crime of Yielding was, what the Punishment was here; what the *Aleim* had engaged to do to retrieve us, and what we are to do to be admitted into, and enjoy the Benefits of that Covenant, or to be redeemed; and he has given us an Account, that the Believers observed those Terms hieroglyphically, or emblematically, downward, till writing with Letters,

ters was revealed; but the Descriptions of the Institutions of Religion and the Observations of them, before his Time, are Hieroglyphical, Typical, &c. and are now clearly exhibited in the Cherubim; and the Objection, that the Trinity and the Terms of Salvation should be revealed so as to be evident to every one is finally removed; so, there is now no Neglect or Defect in shewing the Institutions of Religion in the proper Place, at the Beginning. But as the Accounts of these Things were renewed in Writing, in the Law, the Precepts, and the Accounts of observing them are short; and are but, as one may term them, Heads of Chapters, which he was afterwards to explain by inserting the Institutions and Precepts in Words at large, and by describing the Manner of the Observation of them, wherein all Excess or Deviation, either among Believers or Heathens, were rectified or restrained.

J. Brown contra Antisabbatarios, Shews the Law was but a renewal, tho' he could not prove the first Institution, p. 449.—
“ So as to their Ecclesiastical State, some Things were in one respect peculiar to them, which in another were common to others: For Instance, Sacrifices had been
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from the Fall of *Adam* (for they represent the Sacrifice of Christ) common to other Nations, which yet it must be owned were, however, in some Manner peculiar to the *Israelites*—we read that the God of *Israel* gave them Sabbaths ;—therefore *I* gave must signify the same as *I restored*, or *renewed*—or will you say it doth not signify so? Unless this be allowed, it will follow, that not only the Command to observe the Sabbath was given, for the first Time, at *Sinai* ; which appears to be false from my fourth Book, but that the whole moral Law was then first given, and that none, before this, either *Jews* or others, had been obliged to observe it ; which no Man will affirm.”

There is nothing said by the other Prophets, more at large or more particularly, but what *Moses* has revealed Hieroglyphically, Emblematially, Typically or in Writing. *Cocceius Potentia S.S.* 266.—“ *Isaiab* introduceth Christ appealing from the Elders to the Law and Testament, we find that Christ and his Apostles did so. Whatever is in the *New Testament* is built on the Authority of the Law and the Prophets. The Apostles declare, that they preached nothing, save what *Moses* and the Prophets foretold should come to pass.—

Alterations by Rabbies forged.

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I have shewn above, how all the Doctrines of Christ are contained in the Writings of *Moses* and the Prophets."

There is nothing related in the New Testament, as *St. Paul* declares, but what he had said *Acts* xxvi. 22. — *saying no other Things than those which the Prophets and Moses did say should come.* Which as *St. Paul* says 2 *Tim.* iii. 15. — *hast known the holy Scriptures, which are able to make thee wise unto Salvation.* Nay, Christ refers what he had said of himself, &c. to what *Moses* had writ of him *Job.* v. 46. vii. 17. & *seq.* Hieroglyphically, Emblematically, Typically and Literally. For in all those Manners he had described Christ, and every thing that could be said of him. As the New Testament says nothing but what *Moses* and the Prophets said; as the Prophets say nothing but what *Moses* saith, so *Moses* by Hieroglyphicks, or Words, says all Things. The Prophets explain or enlarge, say that by Words which he said Hieroglyphically. The New Testament gives an Account of the Completion, explains what was Hieroglyphical, and might insert any thing which explained the Old; as *Heb.* i. 6. whether it referred to *Psal.* xcvi. 7. or to *Deut.* xxxii. 43. inserted

inserted by the LXX. And so *Moses*, as 'tis witnessed of him, *was faithful in all his (God's) House*; insomuch that the *Aleim* treated him as a Friend, and *Numb. xii. 10. Miriam* was smitten with Leprosy for pretending to speak against him.

The *Aleim* gave greater Evidence of *Moses's* Correspondence, of his Commission, and being employed by them in the vast Number of surprizing Miracles he performed; in short, in controuling all Nature, and by the supernatural Appearances, which attended him by Voice, by Responses, &c. than ever was given to Man, in the Face of all the then World; before whole Nations, before Foes, as well as Friends. And he has the retrospective Evidence not only of all the Prophets, but of Christ and the Apostles. And, besides the Evidence that is without, the Evidence from within: not as the Translation now stands; but, when a strict Enquiry is made, and the Constructions of those which are wilfully perverted are rectified, and those which were never translated are fairly construed, the Hieroglyphical Figures, Types, Emblems, &c. truly explained, there is uncontestable Proof that all those various
Methods

Methods agree in one ; That He and all the other Prophets have not only agreed in the same Scheme, and used the same Word for the same Thing ; but for every Thing that has the same Idea in it, how unlike soever in other respects. And that all Nature confirms that he and they understood every Thing, Power, and Action in it ; and consequently who guided them.

Waggenfel. 502. “ What puts the Authority of the Old Testament out of Dispute is, that its Doctrine was revealed miraculously ; and when it was revealed, was confirmed by many and various Miracles ; and therefore we must necessarily allow it to be a Divine Revelation, or which is the same Thing, that it is the Word of God, for God neither works Miracles himself, nor permits others to do so without a Reason ; nor did it become the wise Creator to depart from his own Laws without a Cause, and that a Cause of Consequence. But no other Cause can be assigned for Miracles, than to stamp an Authority on the Doctrine. It must be confessed, that the Doctrine of the Old Testament, which was revealed gradually, by Dreams, by Visions, by prophetic Inspirations, by Angels, by Voices from Heaven, from the Top of the

the Mount, from the midst of the Fire, from out of the Cloud, in so many different Ages, to so many different Men, I say, no Man can deny this to be Miraculous.—It would take up too much Time to go thro' with them all, let us consider *Moses* only of the Old Testament Writers. He gives us an Account of Miracles, many and extraordinary, done in *Ægypt*, in the Red-Sea, in the Wilderness, during the Space of two and forty Years, which no one *Israelite* could be ignorant of the Truth of. He writ also and died in the same Wilderness; and his Writings have been esteemed continually, not only as true, but as the most Sacred by the whole Body of the *Jews*; nay, are looked on as such, even to this very Day, &c."

Besides the Miracles *Moses* performed before he writ; the various States of the *Israelites*, their being delivered from the *Egyptians*, superabundantly proved by the various Evasions and Shifts the *Heathens* offer for it; which are better Evidence, for the Manner, from Enemies, than downright Confessions; their Passages through formidable Countries, their conquering and expelling of the *Canaanites*, their subsisting sometimes in great Glory for many Years, in a small Country,

try, while they observed *Moses's* Law, between vast Empires, which is expressly proved by the Writings of many Heathens; their Captivity for Disobedience, their Return, or at least of several Tribes, and Subsistence till they refused to obey the Person *Moses* directed them, and till their Crucifixion of him; the Destruction of their Country, their final Banishment, and above all their Dispersion, also predicted by Christ, for near 1700 Years; their Obstinacy, &c. which all the World are Witnesses of, is such a complicated Proof of the Truth of what *Moses* and the Apostles write, as never was, or has been, so much as thought of for the Evidence of any Thing of that Nature, in the Universe.

'Tis not possible to have any Account coeval with that of *Moses*, from the Heathens; the first use of writing with Letters, among them, lost their Language and made a Chasm which defaced the Knowledge of all their Monuments, and most of their Tradition. The vast Number of Heathen Writers, who mention him or his Actions, sufficiently confirm what he has said. 'Tis not to be expected that they should have the same Account by Tradition, among them, as *Moses* has given us of his Actions. The *Altim*, on each Side then,

then, were supposed to be their Generals ; and the Trial was, which of them were strongest, those of *Moses*, or those of the Heathens : So if the Heathens had owned the Circumstances of the Facts which *Moses* has given us, it would have been giving up their *Aleim*. 'Tis enough, that they have owned, that he led the *Israelites* out of *Egypt* : Are we to expect Truth from the beaten Enemy ? Will the *French* Historians tell the Truth of the Victory at *Winnendale* ?

As *Moses* has given us an Account of the true *Aleim*, and their Institutions in Religion ; so has he of the false *Aleim*, and of the Heathen Religion. The Accounts we have of the Religion of the Heathens, from *Moses* and the Prophets, shew, as I have abundantly proved, that the Heathens made the Heavens, the Names, their *Aleim* ; and applied the Services instituted by *Jehovah Aleim* to the Names, their Substitutes ; and ascribed the Powers to them, which *Moses* has shewed, were placed mechanically in them, to govern the material System. The Writers of the latter Heathens shew, that what they had retained of the Knowledge of their *Aleim*, by the Names they framed, in their new Languages, of the Powers in them, and of the Services to them, were
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in Substance the same; with greater Deviations, and with some few farther Inventions, which they supposed tended to the same End. All the Histories of the *East* and *West-Indies* shew, that they all went upon the same Scheme. The imperfect Scraps of Truth delivered by some of the Philosophers, came all from this Root, either handed down, or stolen from *Moses's* Account. Nay, the very Mahometans found their Religion upon false Constructions of Passages in *Moses's* Works.

We have shewed, and, by Comparison with most of the most ancient Authorities, proved, that *Moses* has given us a fair, impartial, perfect Account of all the Objects of Worship, or *Aleim* that ever were in the World; and perfect Descriptions, as far as we can take them, of the true ones, and of the false ones: Of the Institution of all the emblematical Services in Religion, and what it was which each of them represented, and when, and why, and how they were misapplied, or offered to the false *Aleim*; and a perfect Description of all the Situations, mechanical Powers, and Motions of natural Things: so, that the whole World, Antediluvian and after, betwixt them and the Confu-

sion of Religion at *Babel*, and those after of Jews and Heathens, are Evidence of the Perfections of his Accounts. Nay, the Apostasies and Heresies of the Jews and Mahometans, are pretended to be founded upon the Account which *Moses* gave, and were and are but false Constructions, and forged Opinions of his Description. And all now, when set right, shew, that there never was any Institution, since the Fall of Man, but the Christian Religion, nor any other Account of natural Things. Nay, that even all that ever was guessed at, or known of Religion, or of natural Things, or Philosophy; whether those which were from the first Revelation, by Tradition among the Heathens, before him, or since his Writings, were but imperfect or ill construed Scraps of his Account; the Explanations in later Prophets excepted. Every Thing, every Situation, Action, Motion, &c. in the Heavens, in the Earth; every Power in the Heavens, and the Subjection of the Orbs; their Operation upon Animals, Vegetables, &c. every Writing of the Prophets, Apostles, nay, even of the Heathens, bear witness of the Truth and Perfection of the Writings of *Moses*.

Moses

Moses writ for Men of Sense and Application. *Conrad. Brun* p. 63. "The Knowledge of Nature will help one to understand the Scriptures." *Pugio Fidei. Voisin* Notes 461. &c.—When I say the Tree of Life is a Journey of five hundred Years, don't think that it is impossible to attain to the Knowledge of the Heavens, and of the particular Sciences, which are the Branches (*Climata*) of the Tree of Life. After Philosophy comes Divinity, which is a Branch of Natural Philosophy. The human Understanding is capable of those Things, and of the Branches of Learning arising from them; but the Number of five hundred Years is meant only of Natural Philosophy, &c." A Man that will understand the Scriptures, is not to follow the idle Stories and Constructions of the apostate *Jews*; is not to be a Philosopher, in the Sense that Word is taken, to follow the Heathen Imaginers, or those who have set up Notions out of their own Heads, or set up his own Notions, and endeavour to make all Things square to them; but learn from him, to be such a one as those *Degrees* should be given to, a *Master of Arts* or *Science*, not learn only to translate Words out of one Language into another, about no-

thing ; nor even his Writings, as Philosophers have supposed them to signify, into other Languages, that is, to learn to be a regular Fool ; but, first, to learn from him to understand the Nature of the active Powers in those Things, which he has shewed were appointed to act, and the Effects they have upon the Things which were appointed to be passive ; so as to understand what he has revealed of them : And thence to carry up the Ideas he has given in them, to invisible Persons, Things, Powers and Actions, with Allowance for the Difference between the Ideas of created material Things, and those we are to take from them of uncreated Persons, or immaterial Things, as the Ancients did. *Abr. Transf. Lib. tert. de Symbolis*, Let. O. “ This I took from *Russellus*, to which I will add *Alexander* the Lawyer’s Rules, in his *Septenarius*.

The *Hebrews*, says He, describe a three-fold man ; The *Ideal*, who has no Body : The *Celestial*, a Body without a Soul, *viz.* The whole Machine. And a Body and Soul joined, which they call the earthly Man, namely, Man himself : So there are three Sorts of Symbols, Words without a Figure ; a Figure without a Sound ; and
I
Words

Words and Figure joined ; and as the third Man is properly *the Man*, so this last, is the true Sign or Symbol, &c." That, from thence, by Steps, he may be able to understand what, in the various Manners by Hieroglyphicks, Emblems, Types and Letters, he has revealed of the Essence, Persons, and of their Powers and Actions, of the Relation and State Man stands in, with respect to them, the Covenant, and his Duty. *Buxt. Arcæ Foed.* 83. In Addit. Talm. R. Simon on Genesis, " Know that the Trees, Fountains, and the other Things in the Garden of *Eden* were Figures of the most curious Things, thro' which the first *Adam* saw Spiritual Things ; as God also has given us—the Patterns or Forms of the Tabernacle, the Sanctuary, and all its Furniture, the Candlestick, Table and Altars,—as Figures of Spiritual Things, that we may learn the Knowledge of Heaven from thence. But, without doubt, every Thing was plainer and more clear, in the Garden of *Eden*, in which *Adam* dwelt, as he was more holy, a Creature made by the Hands of God himself, and an Angel of God. In the Trees and Fountains (Rivers) of the Garden—Mysteries were represented, &c." And that so

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he may be qualified to have the Degree of a Doctor of Divinity. I mean by a Doctor of Divinity, one who can, by Demonstration, teach, that each of the Three Persons are of the Divince Essence; if he cannot do that, notwithstanding he may, for other Reasons, have the Title conferred, he is not a Doctor of Divinity, but a Teacher of Opinions: The Direction *Moses* gave, was Wisdom, Justice, Holiness; so is Christ's to us. *Ursini Miscel. & de Scribus*, says, p. 612. that *Luther* called *Moses*, "the Prophet of Prophets, the Saint of Saints, and as it were the Sun among the principal Teachers of the World." The highest Epithet given comes infinitely short of his Character. *Spanbeim. Epist.* p. 200.— "What *Tully* somewhere says, of *Varro* and his Writings—from you we learn the Chronology of our Country; its History; the Sacred Rites. The Laws of the Priesthood, as also Civil and Military; the Situation of Countries and Places; the Names of all Things, Human and Divine, the several Kinds of them, Offices and Causes; and you reflect the greatest Light on our Poets, especially on the Roman, I add also, and the Grecian Poets."

If any one pretend to make any Objection to *Moses's* Account, he must give us a more perfect

perfect Account of the beginning of Things &c; before we admit any one of his Suppositions.

No Man, since the Captivity, ever pretended to make the Writings of *Moses* about the Creation, Formation, &c. intelligible: As the Construction of them gives the Idea of *Jehovah Aleim*, tho' we are not directed, we are allowed to glory, that we so know *Jehovah Aleim*; and therefore I glory that I have brought them to not only Mathematical or Figurative Demonstration, but to Sense, to Reason, and all Deductions, and Consequences.

If it be demanded, who preserved these Writings! how we came by them! how we know the true Copies from Counterfeits! whether there has been any Insertions, Castrations, or Alterations!

'Tis certain *Moses* delivered one: *Prideaux* says, *Connection*. v. 1. p. 325. The *Jews* say *Moses* delivered a Copy, writ by his own Hand, of the Pentateuch to every Tribe, and one more to the *Levites*, to be deposited in the S. S. We had the Pentateuch from the *Jews*, and from the *Samaritans*; the latter without any considerable Alteration, except what is done in conformity to the Jewish Pointing and

Constructions ; the rest, from the *Jews* ; that the Originals were preserved by the *Jews* in the *S. Sanctorum*, till they fell into Idolatry, and the Temple was destroyed, and the *Jews* were carried away Captives. Whether the Originals were destroyed then, is disputed ; but the *Samaritans* had the Pentateuch, and the Kings, Priests, and Prophets, had Copies as far as they had writ ; it appears by Scripture. *Waggen-
sel's* fiery Darts of Satan. R. *Isaac*. p. 141. Deut. xxxiii. 21. “ *For there in the Portion of the Law-giver was he protect-
ed, for he set in order the Law, and promulgated it ; put to this, that Passage out of the fifth of Judges, out of Ma-
chir came Law-Makers, and out of Zebu-
lun they that handle the Pen of the Wri-
ter.*” I intend not to offer what these Apostates say, as Evidence, to determine any Thing against any one but themselves, and their Disciples ; nor recommend any one Paragraph, as altogether true ; and tho’ some Part of it may be true, ’tis certain some Part of it is false, and was writ with a Design. *Pug. Fidei*, p. 90. “ Every *Israelite* was positively commanded to copy out for himself a Book of the Law, as Deut. xxxi. 19. *Now write ye this Song for you, i. e. write ye the Law for you, in which this Song*
is ;

is; for it was not usual to write Portions of the Law by themselves. And tho' any one had a Copy of the Law from his Parents, yet is He commanded to write one for himself; which if He write with his own Hand, it is as well as if He had it from Mount *Sinai*. If he cannot write, let others transcribe it for him, &c.—

The King is commanded to copy out the Law as King, beside, that Copy which he took as a private Person, as *Deut. xvii. 18.*

And it shall be when he sitteth upon the Throne of his Kingdom, He shall write him a Copy of this Law, &c. That Copy is corrected by Ezra's, in the great Consistory,

that which he had when a private Man, He lays up in his Treasury; but that which He wrote whilst King, or which any one

else wrote for him, that He always carries about him; whether he be going to War, to the Assembly, or Courts of Justice; it is also laid by him when at meat, *Deut. xvii.*

† 19. And it shall be with him, and he shall read therein all the Days of his Life. § 3.

If he had no Copy of the Law before He was King, He is obliged, when King, to write two Copies for himself; one to lay up in his Treasury; the other to carry about with him. *ibid. p. 120.* The Author of the

Book

Book Ikkarim.—The Law which is in our Hands, and delivered down to us, successively from Father to Son, is the same which was given to *Moses* at *Sinai*, without any Alteration whatever. For in the Time of the first Temple, when there were Priests and Teachers of the Law in the Temple, and the Law was in every Body's Mouth, no Alteration could creep in ; for tho' there were now and then idolatrous Kings over them, yet were there Prophets always till the Destruction, who encouraged the People to observe the Law, &c. Again, when they were carried into *Babylon*, the Law was safe, for in the Beginning of *Joacin's* Captivity, before the Destruction of the Temple, there were carried Captive, Work-men, and Smiths, and Nobles and the Wise Men of *Israel*, among whom was *Daniel*; and there was also *Ezekiel*, the Prophet, as *Ezek. xxiii. 21.* And there came one to me who had escaped from *Jerusalem*, saying, the City is smitten. Then all the Captives of *Israel*, who were dispersed all over *Affyria*, had each of them in their Hands a written Copy of the Law ; the *Cuthæans* also, whom the King of *Affyria* placed in the Cities of *Samaria*, had the Law ; so that when the Temple was destroyed, the Law was dispersed thro' all

all the Country of *Babylon*, which secured the Law from any Damage coming to it, notwithstanding the Destruction of the Temple. When *Ezra* came up from *Babylon*, there came but a few with him: For the Nobles of *Israel*, the Wise Men, and all the Men of Note staid there, &c." So there were Copies dispersed, while the Prophets lived; and doubtless they were examined by them, and by the Priests; and that after three or four Copies were out, it was impracticable to alter them in concert; and that they had some of them in the Captivity, and that the Priest *Ezra*, vii. 6. who was a Scribe in the Law of Moses v. 14. brought one of them or the Original with him at their Return to *Jerusalem*, which is 2 Ez. xiii. 1. called the *Book of Moses*. That the Jews, tho' they built the second Temple, and continued the Services, they lost the *Hebrew Language*; and afterwards apostatised, renounced the Faith, and formed themselves into Sects, part Jewish but mostly Heathen. Waggenfel p. 9. *Joma*—"There were wanting in the Second Temple—The Ark with the Mercy Seat and Cherubim, the Fire from Heaven, the Presence of the Divine Majesty, the Holy Spirit, and Urim and Thummin—with which also was lost, that little regard of God

God towards the *Jews*, which there seemed to be some Remains of during the Temple; as was also their whole Apparatus for divine Service, and the Form of a Republick, so that in all that long Space of Time, God did not so much as once take any Notice of them. Whence, the Truth itself forced these Words in *Berachot Fol. 32. From the Day that the Temple was laid even with the Ground, have the Jews been separated by a Wall of Iron from their heavenly Father.* To the same Purpose is that, *Pug. Fidei, 306, In Talmud—Joma.—Was it not there? Yes it was there, but signified nothing, it was there without any Efficacy.* That, during this State, a Translation was made into *Greek*, and a Paraphrase into *Chaldee*, as they term them, of all but of *Moses*, and at least of some of the eldest. That some of the *Jews* came into Christ; some believed Christ to be the Messiah, but would not relinquish the Law; most of them continued Apostates; and soon after many of those were destroyed, the rest dispersed; and from that Time, if not before, became the Church of Satan, of Antichrist. And no more regard ought to be given to what they have writ, since, than to what their Spawn the Mahometans write, nor even so much.

That

That the Copies of the Scriptures were then in many Places, and in many Hands: When Christ bid them search the Scriptures, did they go into the *S. Sanctorum*, or to the High Priest? No they were common, all Nations had them, even the *Ethiopians*, as *Acts* viii. 28. And they came to the Christians by converted *Jews*, and many other ways. That they were received by the Apostles, and while the Gifts of Inspiration, the Knowledge of Tongues, &c. continued. And if there had been any Alterations in them, they would soon have corrected them. And there never was any difference shewed between the Copies the Christian Church had, and those the Apostate Jews kept, which are worth naming.

The Object of the Jewish Religion, nay the Form, was so far from being a Jest; and the Race of *Israel* so far from wanting Sense, as our modern Free-Thinkers assert; That, wherever the Object was known, the *Jews* were revered; that the Form in Substance, was then the same to all Mankind; and wherever the Jews, who persevered, were; nay, even in Slavery, they were preferred to the highest Trusts. As *Witfus* in
answer

The Hebrew Writings perfect.

answer to *Spenser* in his *Ægyptiaca*, p. 268, &c. has shewed.

These Apostates, who were of the Race of *Abraham*; who was of the eldest Line and believed, so had the Promise of producing the Seed, the Priesthood, the keeping of the Oracles, Types, &c. preceding Christ; and nothing further, but in common with all Mankind, except the first Offer to come in; are so weak as to think, that all the Miracles which were performed to bring the Children of *Israel* out of *Egypt* into *Canaan*, and preserve them in that Land in Tribes, &c. That all the Typical Law, That the Writings of *Moses* and all the Prophets, were only for them: Quite otherwise; They were all to preserve the Memory of the Covenant; to preserve the Genealogy of Christ; and in every Thing and Transaction there are Types: In every Relation there are Hints of Him, under borrowed Names, by Signs, &c. to keep up their Spirits in Expectation of Him; and when the Time drew near, express Predictions of Him. All, for Evidence to all the succeeding Races of Men, and they of right belong to all Mankind. And publishing *Moses's* Book, in literal Writing, accomplished the Design of saving Men more, upon

upon the Heathens, than the Law did upon the Jews. The Heathens in attempting to write lost their Language, and so confounded the false Religion, and brought in many times the Numbers of the Jews. But besides these Originals and Translations, which were before Christ, these Apostates offer us a Parcel of Lyes forged long after; and tell us, the meaning of those Books, which are now for Christians and no others, was privately committed to their Forefathers, and that those who turned Christians knew nothing of those Matters; and only those who renounced Christ, and upon whom his Predictions are fulfilled, have kept these Secrets, till they thought fit to publish them. So far from their being able to give us any Account of any Directions, which they pretend *Moses* gave them about Particulars, that none of them have ever given any Account what was the Design of the Law: Till that is done, no Rules can be given to shew why the ceremonial Part, in any Article, is better performed this Way or that Way; or what is the true Meaning of any Text. If the Law was, as they tell us, taken from the Heathens; we had better go to them, and know their Customs, and learn of them what Original

nal it had; and indeed they have given us more Light in that Affair, than all these Apostates have done. If it were typical, then we know what was designed in it by the Completion. If it had an Institution prior to, and common to them both; we must search for the Meaning in the Institution. Sacrifice, which is the chief part, was not only by an Institution at Paradise; but, after the traditional Intent of that had been neglected on one Side, and misapplied on the other, the End of the Law, the Promises, &c. were renewed long before the Renewal in Writing; and it is Demonstration, that their whole Law depended upon that, and what is represented; because they could not be admitted to the Benefit of the Promises, or Covenant, nor even receive the Writing, which was an Abstract of the Terms, till the Creatures called, and which were the Type of the Purifier, were slain for them, and they sprinkled with the Blood; so typically purified, and qualified.

The Church of Christ should have had no regard to any Actions or Writings of these Apostates, or any other Unbelievers afterwards; but, as it has been managed otherwise, we must state that Affair.

Either

Either the Jews had no Books or Writings before Christ, except those which are come to our Hands, or, if they had, they were private Books, and not dispersed. So, if they had any such, they would not answer their Ends, and they have destroyed them. And if they had produced any, and pretended they had been ancient, and had not been dispersed before Christ, they could not have been produced in Evidence; yet they have the Impudence to offer us what they please, under the Name of Tradition, for ancient, for Evidence, &c.

The LXX, and more especially the oldest or *Targ. Onkelos*, have hinted at some few Traditions of Things, before Writing; of which below. But they, and the Apocryphal Writings, which, 'tis likely, were forged before their grand Forgeries; when they occasionally mention the Sentiments of their respective Authors, or Practice about the Precepts in the Law, or the Exposition of the Scriptures, differ widely from, and knew nothing of the Traditions, and Constructions, and Stories, which these Apostates have long after attempted to palm upon us, for ancient Traditions. The Jews, Scribes, Pharisees, &c. in the Time of Christ, who, as they pretend, were some of the Keepers of

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these

these Forgeries, had quite other Sentiments of their Traditions, were exceedingly ignorant of the Scriptures, and what they called the Tradition of their Elders, and Christ calls the Traditions, not of *Moses*, but of Men; were not only different from what these offer us since, but vastly different from the Intent of the Scriptures, and had made them of no Effect to themselves, nor to those who blindly followed them. *Philo Judæus*, *Josephus*, the Opposers of the first Fathers of the Church, whose Writings have come to us; nay, those Jews who forged the *Alcoran*, had, each and all, quite other Sentiments of their Law and Prophets, and other Manners of understanding; and explaining almost every Article which is occasionally mentioned; as of keeping their Sabbath, the Obligation of an Oath, &c. Therefore these, which were published many hundred Years after Christ, are apparently forged, to serve their Scheme, at that time: *Voisin* in *Proœm. Pugio Fid.* p. 24. gives us an Account from these Apostates, of the Schisms, Sects, Divisions, and Contentions that were among them, about the Affairs of this oral Tradition; so, of the Meaning of the Scriptures, long before the Time they

they attempted to put them into Writing, which is sufficient to prove what those Writings would be.

Godwyn, in his *Moses and Aaron*, gives us an Account of the sham Titles of these Apostates, p. 23. *In the third Period, when Prophecy ceased; then the Office of expounding Scripture was more common, and instead of Prophets, came in a Multitude of other Expositors; in general we may call them, Teachers of Israel, John iii. 10. We may distinguish them into three several Sorts, 1. Wise-men. 2. Scribes. 3. Disputers. The Apostle compriseth them all, 1 Cor. i. 20. Where is the Wise? Where is the Scribe? Where is the Disputer? You may see in this, and many other Authors, what these poor Creatures assumed to themselves; without Institution, without understanding the Language of the Scriptures, without Aleim, without any Expectation, but a Man who was to deliver them out of Slavery.*

Waggenfel. Tela Ignea Satanae Carmin. Lipman. Confut. 580. "It is a common saying among them — My Son, attend more to the Words of the Scribes than to the Words of the Law: In the Book Misbeach Hassabab, c. 5. you read — It is impossible to stand upon the Foundation of our holy

Law, which is the written Law, but by the Oral Law which explains it. Aben Ezra, in his Preface to the Commentary on the Pentateuch, says, The whole of the Matter is, we can give no sure and certain Explanation of what is commanded, unless we rest on the Words of our wise Men, H. M. for as we received the written Law from our Ancestors, so have we the Oral Law, nor is there any difference between 'em. In the Book Mizvat Hak-katon, — Think not that the written Law is the Foundation of our Religion ; for on the contrary, the Oral Law is its Foundation ; and it was upon the Oral Law that the Covenant of God was made with the Jews ; for it is written, Exod. xxxiv. 27. For upon the Mouth of these Words, I have made a Covenant with thee, and they are the Treasure of the Blessed God ; for he knew that the Israelites would be carried away into many Nations, and that the People would translate the Jews Books into their own Tongues, and therefore would not commit the Oral Law to writing." I cannot pass the stupid Impudence of these Authors, who would make us believe, our Master Moses explained his Hebrew in Heathen Chaldee, a Mixture of Confusions, beyond any other Language, except

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that

that one which is called *Arabic*. What is writ in *Hebrew*, can never be better described in the most perfect of other Languages, that ever was, or ever will be; and when they lost the *Hebrew*, they lost the Knowledge of all that was worth knowing. *Ib. Waggenf.* 585. after shewing the Perfection of the written Law, from *Exod.* xxiv. 3, 4. *Deut.* iv. 1, 2. he shews their Evidence "If any Controversy arose, or Errors had crept in; the Decision was from the written Law only; there was their recourse. So in the time of *Abaz*, when the Church was over-run with Corruptions, and scarce any Thing was consulted but the South-sayers and cunning Men, *Isaiab* sends them to the Law and Testimony." This was to the Oracle; but if they will have it to Men, the Evidence of *Moses's* Miracles, and so of his Authority, came to Men, by the Testimony and Tradition of Men. But when his Doctrine was written, and limited to those Writings, no Evidence or Tradition of Men could alter those Writings, even Witnesses to the Execution of a Writing cannot be allowed to give Evidence about the Meaning of a Writing, that would destroy the very End of Writing. *Pug. Fid.* 65. *Obser. Veisin.* "The *Jews*, in their Account of the Doctrine of the

Times, falsify the Truth of History, in their Glosses, as well as in the Body of the *Talmud*; and pervert the Sense of Scripture. Certainly, if in the Time of Christ, their Traditions were so corrupted, that Christ thought proper to tax the *Jews* on that Head, and if afterwards the Evil increased to that degree, that the wiser *Jews* could not help complaining of it, as I have related; what, think you, must be the Case, when the *Talmud* was published at that distance of Time; the Aversion of the *Jews* to our Religion daily increasing, seeing it reign over the whole World, and triumphant, the Emperors professing Christianity; while they themselves were Vagabonds, with no settled Home, no King, no Law, no Priest, no Sacrifices, no Prophet. The Author of *Reschit Cibocmah*, cap. 3. says, — How many antient Traditions have they robbed us of in the *Talmud*, when those Traditions contained the Mysteries of our Religion: How many Subterfuges have they invented, and what a Mist of idle Opinions have they spread over those they could not omit? how many Comments do they force upon us? What a Number of Explanations all contrary to Scripture? and these Rogueries of the *Medrascot* and *Agadot*, are so well known, that

that the *Jews* themselves cannot deny 'em. *R. Azarias* in his *Meor Enaim*, c. 14. you will find the Interpretation of our wise Men and Interpreters to differ both in Words and Things from the Prophets. *Ibid.* 625. *Maimonides* in *Jad. Chazakah*, cap. 2. says, If they should besiege the Cities of the Heathens three Days before the Sabbath, they may fight with them every Day, even on the Sabbath, till they have taken the City, though it be a War of Choice. Tradition says till it be taken, though on the Sabbath Day: Nor is it necessary to add, that it is lawful to do so, when the War is commanded; for *Joshua* did not subdue *Jericho* without a Sabbath Day." Compare this with 1 *Maccab.* ii. 2 *Maccab.* v. 8, 12. and with their Traditions about it in the New Testament. *Ibid.* 730. *R. Moses* of an Oath, cap. 6. "Because he has taken a foolish Oath, and without Consideration, if he repent of his Oath, and perceive that he must suffer if he keep his Oath; and if he has changed his Mind, or any thing happen which he did not think of, when he took the Oath, let him consult one wise Man, or three of the common People, where a wise Man is not to be met with; they shall dissolve his Oath; and afterwards

he may lawfully do what he swore he would not do, or may omit what he had sworn to do" See Numbers of Instances, and compare *Waggensel Sota*, p. 786. who adds, "Then the wise Man, or he who is Chief of the three, must ask, Do you seriously repent you of your Oath? The other must answer, I do. Here the wise Man, or one of the three, pronounces, Be thou released from it; let it be forgiven thee; let it be remitted thee, or something of that kind, in any Language. But if he say, Let it be void, or, let thy Oath be extirpated; it is so whether you will or no. Compare *Levit.* v. *Jos.* ii. & ix. & *al.*" *Pug. Fidei*, 716. The Author of *Echa Rabeti* gives us a long Account, that *Nebuchadnezzar* desired their *Rabbies*, who they would call a *Synbedrim*, to explain their Law; and upon explaining this Part thus, he charged them with dissolving *Zedekiah's* Oath of Fidelity to him, and making him rebel so destroy'd them. I think the Popes have disputed this Power with the *Rabbies*. *Waggensel*, p. 586. *Carm. Lipman. Confut. Pirke Avot*, — "Moses received the Law at Sinai, and delivered it to *Joshua*; *Joshua* delivered it to the Elders; the Elders to the Prophets; the Prophets to the Men of the great Congre-

Congregation ; and *Maimonides* gives you the Names of all those who delivered down the Traditions from one to another, and connects the Chain of Succession : which, since he doth not pretend Inspiration for it, and gives no Proof, must be looked on as meer Imagination. Here others widely differ from *Maimonides*, in their Accounts of the Succession of the Teachers of the Oral Law. — Now, consider these Traditions about their Law ever so little, and it is easy to see that they have but a poor Claim to divine Authority ; for they differ almost in every Point, and in the same Case one is commanded one thing by his Ancestors, and another another, and generally they are at a loss in the plainest Cases, and bid you wait for *Elias*, who will clear up the intricate Affair. *Pug. Fid.* 723. xiii. What a Gulph of Stupidity the *Jews* are sunk into, may appear from the Book *Cholin*, where *R. Simeon*, the Son of *Passi* objects : It is written *Gen.* i. 16. *And God made two great Lights,*” (by putting in two Vaus to make them Lights, which I have shewed to be two great Candlesticks) “ and it is written in the same Place, *and a lesser Light.* The Moon said in the Presence of the Holy Blessed God, Lord of the World, is it possible for two Kings
to

Alterations by Rabbies forged.

to wear the same Crown? The Holy Blessed God said to her, go thou and be made little. She said in his Presence, Lord of the World, why am I to be made little, when I spoke the Truth before thee? He said to her, *and to rule in the Day and in the Night.* What Sort of Rule is this, what is the Use of a Candle at Noon Day? He said to her, and by thee shall the Children of *Israel* compute their Days and Years. She said to him, there is not much in that; since it is written of the others, *Gen. i. 14. They shall be for Signs, and fixed Times, and for Days and for Years.* He said to her, The Just shall be called after thy Name, *Jacob* the little one, *Samuel* the little one, *David* the little one. She was not satisfied; the Holy Blessed God said, bring a Sin-Offering for me, because I made the Moon little; for this, saith *R. Simeon* the Son of *Lakisch*, was the Goat offered in the Beginning of the Month, of which it is said, *Numb. xxviii. 15. for the Sin-Offering of the Lord.* The Holy Blessed God said, this shall be a Propitiation for me; because I lessened the Moon. So far the Talmud." (*Obs. Voisin. 737. More Nevochim. Lib. 3. c. 14.*)
 " But don't expect that they should agree, and that their astronomical Accounts should hold

hold together, for mathematical Learning was very low in those Times: nor that they should give you any Traditions from the Prophets on that Head, but talk according to the Knowledge they themselves then had in those Matters; or as they had them from the wise Men of those Times." Their Tradition, is like the Spirit of the Jesuit in a Soldier's Dress, what Languages he had learned, his Spirit could read, but not a Word of *Welsh*. The inspired Christians had not preached Philosophy, so there these Apostates talk Nonsense by Wholesale. I mean not to insinuate that the Christians despised Philosophy. *Lactantius in the Pug. Fidei. p. 170. says, —* "For God designed Men to be naturally fond and desirous of two Things, namely, Religion and Wisdom. But here lies the Error, Men either follow Religion and forsake Wisdom, or study Wisdom alone, and neglect Religion, when the one can't properly subsist without the other." Whether the Mistake about מִסְתָּרָא was by ignorance or wilfully, cannot be proved; but it is evident this stupid blasphemous Story is told to evade one or two of the greatest Typical Mysteries in the Bible) "From such mad Stuff as this, and a Cart Load more of the same Sort, which it

it would be easy to furnish him with from the *Talmud*, and their other Writings, the discerning Reader may perceive with what Indignation God has rejected the wicked *Jews*; what strong Devils they are possessed by, when they are arrived to that Height of Folly, Madness, and Impudence to make God, the Almighty, the All-wise, and who has no Passions, to be subject to the above Weaknesses and Passions. Nor is it a less Degree of Madness that they can have the Impudence to assert, that the six Volumes of the *Talmud*, a Burthen for six Men, full of such mad Accounts, many idle Stories, and other such Stuff, are the Law delivered by Word of Mouth to *Moses* at Mount *Sinai*. XIV. We have another clear Proof of the Reprobation of the *Jews*, and of the Messiah's being come in *Chelek*; It is Tradition, what *R. Juda* says, that in the Age when the Son of *David* comes, the House of Preaching, *i. e.* the Place where the Disciples of the wise Men meet to learn the Law, shall become the House of Harlots; and *Galilee* shall be laid waste; and the Sanhedrim shall go from City to City; and no Body shall take Pity of them; and the Wisdom of the wise Men shall stink, and they that Fear Sinning shall be cast off, and the
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Faces of that Generation shall be like the Faces of Dogs, and the Truth shall be gathered together, *i. e.* shall get into Flocks and go away, &c. XV. How filthy indeed and stinking the Wisdom of the Scribes, *i. e.* of their wise Men, has been since the coming of Christ, you may see in *Sanhedrin, Distinct. Ben Sorer.* Examples follow. *Ibid. p. 730. XXVII.* In their Book *Berachot.* ---- "Og the King of *Basan* said, What Compass of Ground does the Camp of *Israel* take up? They told him three Leagues; I will go, then, and pull up a Mountain big enough to cover 'em, and throw it upon them and kill them; he went, and plucked up a Mountain that could cover three Leagues, and got it upon his Head; but God brought some Emmits, and they made a Hole thro' the Mountain, and when he would have thrown it off, his Teeth grew so much out on each Side, that he could not, and this is what is said *Psal. xxx. 8. Thou hast broken the Teeth of the Ungodly*; don't read it, *thou hast broken*, but, *thou hast multiplied*, or, *increased.*" (*V. Observat. Voisin, p. 738.* This Story is forged to evade the Description of the Devil and their Destruction by putting Christ to Death by his Resurrection, &c.) --- Thus far the Talmud. Let my Reader know that the Talmud
has

46 *Alterations by Rabbies forged.*

has nothing in it but such Fables and idle Lies; but since what has been said, sufficiently shews, that the *Jews* are forsaken of God and common Sense; I will not stain any more Paper with such Dotages."

Those who did not understand the Nature of the Hebrew Tongue, so were not able to shew the Meaning of the Words which describe the Essence, the Persons, the Archtype, the Cherubim, the Covenant and the Emblems and Types which expressed the Incarnation of one of those Persons and the Satisfaction, &c. which was to be made by him; who instead of taking those Evidences given them at first, which are such that they are taken for granted when mentioned; and the Tradition which was naturally among the common People, not only of the *Jews* but of their Neighbours, to vast Distances before, and when, Christ came, that he was expected at that Time as the Samaritan Woman said, *I know that Messias cometh, and when he is come, he will tell us all Things*; direct the Objects, Place, and Manner of Worship, &c. which was the only Thing that belonged to Tradition, and which no way interfered with, but was to compleat the Preceptive Part of their Law, and was the only way that Tradition

dition from the Types and Prophets should and ought to come; because the Learned had the Law and the Prophecies, and, though they could not read, they could write; and, though no Evidence, produced by the Jews against Christianity, can be legally allowed to be heard, but what was in being before, or at the time of Christ, admit what those Apostates, who were ejected by Christ's coming, forged 500 Years after; when 'tis plain, from the Texts and Points they strive to evade, that they were not Tradition, but Objections to the Claims of Christians; and dispute with those Apostate Jews, upon the Foot of their pretended Tradition, about the Predictions of his coming, in the Writings of the later Prophets, and the Publication of it, in the New Testament, have by their Ignorance, for want of clearing the Premises, which, when done, leaves no dispute about the Consequences, not been able to shew the strongest, nay the absolute, Evidence, but shewed the weakest Part of the Evidence, and so betrayed the Cause of Christianity.

Before we state the Nature of the Writings of these Apostates, 'tis necessary to consider previously what Christians literate, or illiterate, could expect to get from them.

them. If any one had made himself Master of the *Hebrew*, he would soon have seen that those who writ the LXX, Targums, &c. had no Notion of the Genius of the Language, or wilfully prevaricated almost in every Point ; what could he expect, that those who afterwards entered into Confederacies, or set up Schools, intended to retrieve it for the Benefit of Christians ? Or that they intended to form Rules and Objections against that which was Evidence for Christians ? Since there have been no such learned Men ; what could one, who did not understand *Hebrew* expect, that they would teach him to produce Evidence for Christ ? That's proving himself to be a Fool. Christ says *John* xiii. 20.—*He that receiveth whomsoever I send, receiveth me : And he that receiveth me, receiveth him that sent me.* The *Hebrew* Prophets predicted the Stupidity of these Apostates ; and the Prophecies are applied by Christ, &c, to them, as *Isa.* vi. 9. *And he said, Go and tell this People, Hear ye indeed, but understand not ; and see ye indeed, but perceive not.* v. 10. *Make the Heart of this People fat, and make their Ears heavy, and shut their Eyes : lest they see with their Eyes, and hear with their Ears, and understand*

Stand with their Heart, and convert, and be healed. cited *Mat. xiii. 14, 15. Mark iv. 12. Luk. viii. 10, Job. xii. 38, 39, 40. Acts xxviii. 26, 27.* with this further Declaration v. 28. *Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it. Isa. xxix. 10. For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: the Prophets and your Rulers, the Seers hath he covered.* cited *Rom. xi. 7, 8. Isa. xxix. 13, 14.* Wherefore Adoni said, Forasmuch as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear toward me is taught by the Precept of Men: Therefore behold, I will proceed to do a marvellous Work amongst this People, even a marvellous Work and a Wonder: for the Wisdom of their wise Men shall perish, and the Understanding of their prudent Men shall be hid. cited with the Introduction of *Ye Hypocrites, Mat. xv. 7, 8, 9.* and at v. 14. observes, *Let them alone: they be blind Leaders of the blind. And if the blind lead the blind, both shall fall into the Ditch.* cited *Mark vii. 6, 7.* with this Remark v. 8. *For laying aside the Commandment of God, ye hold the*

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Tradition

Tradition of Men——and again v. 13. *making the Word of God of none Effect through your Tradition, which ye have delivered.* 1 Peter i. 18.—*From your vain Conversation received by Tradition from your Fathers.* Psal. lxi. 22, 23. —*that which should have been for their Welfare, let it become a Trap. Let their Eyes be darkened that they see not; and make their Loins continually to shake.* cited Rom. xi. 9, 10. John viii. 37.—*because my Word hath no Place in you.* —38. *and ye do that which ye have seen with your Father.* 43. *why do ye not understand my Speech? even because ye cannot bear my Word.* 44. *ye are of your Father the Devil, and the Lusts of your Father ye will do: he was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar and the Father of it: 1 Job. iv. 3. And every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God: and this is that Spirit of Anti-Christ, whereof you have heard that it should come, and even now already is it in the World. The chief of Christ's Directions to his Followers is to keep clear of these Apostates.*

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Alterations by Rabbits forged.

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You have his Commands to beware of their Leven, to reject their Traditions; from which they pretend their Stories, their Constructions, their Alterations in Reading, and their Pointing came. If the Affair of Pointing had been begun in Christ's time, it would have been named; though 'tis not expressly, in the Manner, named, 'tis named in the Facts, as *Acts xv. 24.* *Forasmuch as we have heard, that certain which went out from us have troubled you with Words, subverting your Souls, saying, Ye must be circumcised and keep the Law: to whom we gave no such Commandment.* 2 Pet. i. 16. *For we have not followed cunningly devised Fables—20. Knowing this first, that no Prophecie of the Scripture is of any private Interpretation.* 21. *For the Prophecie came not in old time (at any time) by the Will of Man: but holy Men of God spake as they were moved by the Holy Ghost.* (As the Apostles had the Holy Ghost, and that Gift was departed long before from the Jewish Church; and, as the Law was finished, they were only private Men; therefore whatever Pretences they made to interpret the S. S. contrary to those Applications Christ and the Apostles had given, they were of no weight. so 2 Cor. ii. 17. *For we are not*

as many, which corrupt the Word of God. 2 Pet. iii. 16.—which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own Destruction. After Christ's warning against their Traditions, one would be amazed, if it were not in Practice, at the Impudence of any Man, that called himself a Christian, who durst produce any Thing, under that Name, for Authority. I hope you, my Readers, will once for all make a Distinction between the Prophets, and the Apostles whom Christ sent, and these Apostates whom the Devil, the Spirit of Antichrist sent; and, however they, or their Precepts, or Explanations, come recommended by Rabbinical Men, who have received Orders, and accepted of Degrees, and Livings, under a pretence of being Christians, with the Titles they give those cursed Apostates, of *Jews*, of *Rabbies*, of *Learned*, &c. though the Hooks under their Baits may not appear to such of you, who have not taken much Pains to consider them; as they give you not the sincere Milk of the Word, but mixed with the Poison of Asps, that you will reject them and their Explanations, as the utmost Efforts of the Powers of Hell, of the Old Serpent, delivered by the Mouths, or
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Pens of those Serpents, as studied to deceive you, and deprive you of the Evidences of your Faith, and the Benefits offered by Christ, even of eternal Happiness; and to bring you into the same State as the Old Serpent, and they are, under Sentence of eternal Misery; and that you will consider them as Enemies, in Proportion to that for which they extol one another, and for which those Rabbinical Men extol, or prefer some before other; that is, in Proportion to their Labour, Ability, or Malice, in depriving Christians of the Evidence in the Scriptures: And that there is no other Wisdom, but that the Devil instructed such a one to say so, and so in it; and that you will consider those who recommend them, or their Rules, or Explanations, be it in writing, or in the Pulpit, in Proportion to their Abilities of doing Mischief; as you may easily distinguish either as People of weak Judgements, who cannot; or as indolent, idle, cowardly Spirits, who dare not be at the trouble of examining the Scriptures, and trusting their own Faculties, to make them consistent, so that they will stand the Examination of others; Or, who have Ambition to be thought Great, or have Envy to confound the Truth of Believers; Or,

as Devils transformed into Angels of Light, and consequently fourfold more the Ministers of Hell than the Rabbies, their Masters; and that, whatever induces them, the Effect upon you, if you trust them, is the same. 'Tis a lamentable Case to see the Youth, of this Nation; in an University without Professor, or *&c.* who are capable of directing them; but left, from Age to Age, to an Apostate *Jew*, who always attends to poison them in the chief Point; and to Jesuits in the rest. So, these Apostates have always taught their own, from Children, how to alter the Scriptures, to form Objections against the Christian Faith; and always taught your Youth, how they are to alter them, to defend the Articles of that Faith.

The Question in Issue, concerning the Writings of these Apostates, is very concise. Whoever allows any one Assertion, which any one of them makes, which is not positively expressed in Scripture, as the Scripture is written without any of their Rules, Readings, or Pointings, denies the Authority of the Scriptures; believes not God, but him that made that Assertion; and, knowing him that made it to be an Apostate, is, as I have shewed
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in GLORY or GRAVITY, fourfold more the Child of Hell, than if he had not taken it from an Apostate, but only forged it himself.

These Forgeries are pretended to be founded upon the Authority of oral Tradition from *Moses*, I suppose, only about his Writings; 'tis not pretended to be about any of the Scriptures by later Writers. They pretend not to shew, by Scripture, or so much as by Assertion, that the *Jews*, or their imaginary Sanhedrim, observed or obeyed the Writings of the later Prophets, which contain many conditional Denunciations against their Church, and Nation, much less that they had any oral Tradition from them, about the Meaning of their Writings.

These Traditions, they pretend, their Predecessors had from *Moses*; they say, were kept, by their own Confession, without Books, or Writing, near two thousand Years, some much longer, during Apostacy, Captivities, Wars, Confusions, Destructions, and Dispersions; and without the Direction of the Holy Ghost, or any other intelligible Manner of preserving them, for a great part of the Time; and for some Hundreds of Years after the Covenant, the Law, those later

Scriptures, all the hieroglyphical Exhibitions, all the Types, and all the Predictions were explained, brought to light, and accomplished in Christ, and the History of those Completions, and Explanations, were committed to Writing, published, and known to them ; and after every Article had not only been contested with them, in preaching, by those inspired, and who had the Gift of Tongues, but, successively, by their Followers, and by the Writings of the first Fathers, &c. and, after all this, they committed these pretended Traditions to Writing.

So, these Writings were not forged, till the *Jews* had seen the Completion of not only the Exhibitions, Types, and Prophecies in the Old Testament, by the New ; but many of the Prophecies in the New Testament, and their Completion ; till their Guides had rejected Christ ; and their Temple, and Nation were destroyed, and the Remainder of them dispersed, over the Face of the Earth. Till several false Messiahs had been set up, and till the Guides of that Remainder, as was predicted, had followed them ; and demonstrated, thereby, that they had no Knowledge of the Scriptures, by Tradition, or any other way ; whereby they
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could know, or would know a true Messiah from a false one; so, knew not the Marks or Evidence of the true Messiah; nor the last and wickedest of them, till after all those false Messiahs, even *Mabumed* their last choice, for whom they forged the *Alcoran*, had failed, and disappointed them, and their common People were in despair; and then to compleat all their Villanies, they forged those as they had done all along, under pretence of being Traditions. *Wagensel's Fiery Darts of Satan*, p. 66. "I would not condemn what *Casaubon* says, *Exerc. 1. ad Apparat. Annal. Baronii*; that there is no Scholar but knows how little Credit the Rabbies deserve even in the sacred History, for as to any other, they are blinder than Moles." *Cocceius ad ultima Mosi*. p. 307. § 1103. *Talmud*.—"that which is late, only has the Authority of Tradition with the Masters. And they who published that, and whose Sayings chiefly compose it, were the Enemies of Christ, or the Disciples of those who were so." *Ibid.* p. 293. § 1058. "Hence appears the Truth of what *Nabum* says of *Jerusalem* in his Time, *cap. 1. § 11*. *There is one come out of Thee that imagineth Evil against Jehovah, a wicked Counsellor*; which Words are certainly spoke of

the *Jews*, not the *Ninevites*, as appears from the 13th Verse, where continuing his Apostrophe he plainly points out *Jerusalem*; and the Meaning of the Words is, that all Manner of Heresy and wicked Counsels come from *Jerusalem* and its Senate; so that all Hereticks and Antichrists may be said to Judaize." *Pug. Fid.* p. 360.

"Note that there is no Reason of absolutely granting the Truth of that Gloss which the *Jews* call *Medrasch*; for I think a Man must be wretchedly credulous to believe that every doting Dream of their Masters, and what they are even now a hatching, and what they may hatch henceforward, was all given to *Moses* in Mount *Sinai*. It may not be irrational to allow some of it to have been so; since it is likely and very probable that *Moses* and the rest of the Prophets delivered many Sentences of Scripture, and many Mysteries of Faith to their Successors, and they successively to others, till you come to those who wrote the *Talmud* and the other Books of the *Jews*. When we find such Sentences and Mysteries, to the great Disgust of the modern *Jews*, and draw such strong Conclusions from them for the Truth of Christianity, that they must, how loth soever, either disregard the Sayings of their Masters

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ters because of the Christians, or dispute their Authority, when they have no other Remedy, then this Gloss, or Tradition, is of excellent Service to confute their Falshood and Impudence." I have cited this last, not to dispute that *Moses*, and the Prophets, explained the Scriptures; but, to shew the Faith of this Writer, who, to support the Authority of his Church, could pretend to believe that these Traditions could be preserved, till the *Talmud* was writ, nay even by Reprobates. But he mends the Matter, and shews what Traditions delivered to the *Jews*, or to them, will be, at that distance of Time, if either neglect the Text. p. 362. "You must know that all their Traditions are not out of the same Mint: for some of them are wholly true, of which there are but very few; others are altogether fabulous and false, and these are innumerable; but many are partly true, and conformable to Scripture; and partly what you may call the Reveries of Madmen." One might almost admit Pointing in this view.

If these Apostates had received, and preserved the Knowledge of Things, by Tradition, and recorded them, they would have told you the Origin of the Cherubim, of Sacrifices, &c; when the Heathens

thens separated, what they worship'd, and for what; How some of their Brethren the *Jews* were seduced, what Services were common to both; what, in their Law, was original, and what was additional, to keep them from performing Heathen Rites, and falling into their Worship. Instead of that, they forbid to meddle with the Cherubim, or the Services of the Patriarchs, make the Objects the Heathens worship'd Angels, Devils, or &c; and the Law, a Copy of the Services paid to them. They discover nothing you did not know, and pervert every Thing, nay every Text, you did understand. Their Scheme was formed since the Bible was writ; and, if you will believe them, there is scarce a Word in the Bible written right, without their mending it, to make it correspond with their cursed Scheme. To this cursed End were all their Schools instituted; to this End were all their Studies. To these Ends were all their Stories, and all their Evasions of the Texts forged, which they father upon Tradition; every one to oppose the Christian System, as appears by all their Writings, that I have met with.

Let whoever will pitch upon any one Assertion, or Alteration in reading, by Rule,
Pointing

Pointing, or &c. that ever any one of them made, and I will undertake to prove, that he intended it should evade or contradict some Truth in Scripture, in order to evade the Evidence of Christianity.

I allow 'tis not, in general, reasonable, that a Man should make Judgement of a Book, or Writing, till he has read it all, and considered it duly; but, I hope, this infinite Heap, which is mostly Rubbish, and which would spend the Time of a common Life, may reasonably be excepted. I have seen, and considered enough of it, and of the Citations, and Disputes about them, to determine me, and to enable me to give a Definition of it to others.

I shall be very short. Besides superseeding, and making the Authority of the Scriptures of no Effect, by their Traditions; as it has been a settled Maxim, from the Beginning, that every Prophet, &c. was to prove his Mission by supernatural Actions, by the Accomplishment of his Predictions, or &c; The First Design of the Authors of these Writings was, by inserting an infinite Number of blasphemous, senseless Stories about Miracles of the highest Nature, never before heard of, performed by the Devil, by having or pronouncing,

nouncing, the divine Name, as they term it, of four Letters *יהוה*, by magick Charms &c. to prove that the Authority of any Persons, or Writings, founded upon performing of such Miracles, and the Completion of such Predictions, or &c. especially of those Miracles performed, and the Completion of Things predicted, by Christ, and his Followers, should, though owned to be performed, and predicted, and accomplished, not be believed to be Evidence of Christ's Divinity, of his Mission, or &c; And consequently, that the infinite Evidence of this Kind, which their Master *Moses*, or any other gave of his, or their Mission, might be performed in this Manner; and so, there can be no Evidence of, or by, Revelation.

Though, if this be allowed, it signifies nothing to dispute about the Rest; their second Design is, supposing the *Hebrew* Scriptures to be of Divine Authority, to divert the Intent and End of the Original Covenant, and the Law; and fix the Law upon the Types, Ceremonies, &c. by insinuating that all the Names of *Cherub* *Cherubim*, of *Ale Aleim*, *Shem Shemin*, *Al* &c. singular or plural, had no distinct, radical Ideal, or numerical Signification; but were common to other Things,

and agreeable to the general confused Idea, which the latest Heathens had, of one of their Gods; as they, in almost all their Translations, Writings, &c. endeavour to prove; that there was no Covenant, but what was made with them about their Land, &c. That *Adam's* Fall did not affect Men; so, they needed no Redemption, upon that Account; that all the Sacrifices, Ceremonies, &c. were taken from the Services paid to those Heathen Gods, or Devils; and that there was nothing further meant by them, but positive Obedience; and that performing these, or Penitence without these, would *toties quoties* keep or, after Forfeitures, restore them to their Land; and would, at some Time, bring them a mere Man, who would make those who shall be alive when he comes, and their Successors, Viceroy, and Governors of the Universe, I think, for at least 1000 Years, and all the rest of the World their Slaves.

Their third Design is, by an infinite Number of groundless, impudent Stories, and Assertions, by an infinite Collection out of what was accomplished, and committed to Writing, and by the Perversion of those, and of the Sense of the whole Scriptures, to insinuate; that those Scrip-
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tures were not writ as they were to be read, nor to be understood as written ; but that *Moses*, in his Time, gave some secret Instructions about what he writ ; and that *Esfdras*, or I know not who, had done they knew not what, about the rest ; and that these Secrets were kept by a Body of Men instituted, and succeeding, with vast Powers, &c. after an unintelligible Manner ; and that the Stories, which they writ, and Directions about the Alterations they made, by false Constructions, &c. and the Substance of the Explanations they gave, and the Sense of each Word and Text so wrested, were never known publicly, nor written before ; but came down to them by Tradition ; and, encouraged by their, then, late Success in forging the *Alcoran*, they fixed all their false Constructions, Readings, &c. by Pointing ; and therefore their own poor People were to mind these Stories, and be satisfied. It was a long Time before their own People, who had common Sense, would come in ; but there was no other Subterfuge. I cannot think they ever hoped Christians would be so stupid as to mind them. There are some of their Rabbies that contradict these Designs, one in one Point, and another in another ;

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so that they scarce all agree in any one Point, nay indeed scarce two in one Point.

To the first Design. Man can have no Dependence upon what is revealed, but by Miracles; these Apostates allow that the Authority of what was revealed by *Moses*, and the Prophets, depends upon the Evidence of their Mission; they expressly declare that a Person, under the derogating Names they give Christ, performed the Miracles the *N. T.* ascribes to him, and that some of his Followers performed some such. And, as the Devil asserted there was Power to work a Miracle, in the forbidden Fruit, which the *Aleim* could not hinder; they assert that there is Power, in the four Letters of the Divine Name יהוה that when the Devil, a Man, Prophet, or Apostate, is possessed of it, and can pronounce it, any of them may overturn the World, work any Miracles, raise the Dead, or &c. They tell us also, lest this should not hold, that the *Egyptians* had the Secret of this or some other Word, or Charm, which they term Magick, by which they could perform such Miracles; and that they could communicate it to others, who might do the same. They tell us that *Moses* had this Name writ upon his Rod, when he was with *Jethro*, and every one

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knows

knows he lived in *Egypt*. They tell us that *Solomon* had this Name writ upon a Ring, and that the Devil got it from him, and plaid abundance of Tricks with it. They tell us that *Christ* had been in *Egypt*, and had stole the Secrets of their Magick Arts; and that, afterwards, he robbed the *S. Sanctorum*, got the Divine Name from a Stone there, upon which *Jacob* had writ it. *Pug. Fid.* 713. "Observe here Reader in the *Jews*, as our Lord testifies, both the Irrationality of Foxes, in that they knew not God, and the Cunning, in that they are Wise to do Mischief, viz. in deceiving the Christians, and deceitfully Twisting and Perverting every plain Word they find about the Messiah in the Scriptures." *Wagensel, T. J. Satan. Lib. Told. Jeschu.* 6. cited *Pug. Fid.* 290. "When *David* was digging the Foundation, he found a certain Stone upon the Mouth of the Abyss, on which was engraved the Name of God, which he took up, and put into the *Holy of Holies*." *ibid. Confut. lib. Told. Jeschu.* p. 25, 26. misprinted for p. 12. "Jesus of *Nazareth* came to *Jerusalem*, and found in the Temple of the Lord, the Stone on which formerly the Ark was placed, and the Name *Hamephorat* was written on it, i. e. the Name was writ
(*expositum*)

(*expositum*) in its own Letters; and whoever got the Letters that spell that Name, could do whatever he pleased." Then follows a long Account, how Jesus stole this Name, worked his Miracles, &c. *Pug. Fid.* 459. This Story is forged to shew what the Devil could do, when he got the Ring, with this Name, from *Solomon*, and to shew the Power of their imaginary Courts. *R. Salomoh*—"This is *Asmodæus*, who drove *Solomon* out of his Kingdom. The Devils forsooth, are the Sons of the first *Adam*, for during the 130 Years that He was separated from his Wife for the Death of *Abel*, Spirits were conceiving themselves, and borning of him. This is *R. Salomoh's Gloss*. The Method that the aforesaid *Asmodæus* drove *Solomon* from his Kingdom by, as they say, is related in *Midrasch Kobleth*, upon *Eccles. ii. 2.* The Holy Blessed God said to *Solomon*, what doth that Crown do in thy Hands? Come down from my Throne: and immediately an Angel descended in the form of *Solomon*, and sat upon his Throne. And *Solomon* went backwards and forwards thro' the Assemblies, Schools and Houses of the great Men of *Israel*, saying, *I the Preacher was King over Israel.* Whom they answered, King *Solomon* sits upon his Throne,

and thou say'st, *I the Preacher was King*, and they smote him with a Reed, and set a Platter of Fragments before him ; then he cried and said, *and this is my Portion of all my Labour*, Eccles. ii. 10. You have this in the Gloss above." *Waggenfel* p. 502.

" But the Doctrine of the New Testament, which was brought down from Heaven, from the Bosom of the Father, by the Son of God himself, God manifest in Flesh, and at first began to be spoken by him, and was afterwards published to the World by the Holy Ghost, who was sent from Heaven, is a Revelation as miraculous as you can imagine. So many and such great Miracles were wrought for its Confirmation, in Heaven, on the Earth, in the Air, on Men, both the living and the dead, and on other Things ; that there wants nothing to make it's Evidence the most complete and indisputable. Besides, there were innumerable People of both Sexes, of all Ages, Rank and Condition : Nay, whole Nations, the *Jews* and their Neighbours, who were Witnesses of the wonderful Revelations and Miracles both of the New and Old Testament. We as well as the *Jews*, have what you may call publick Registers and Notaries, who recorded every Thing in Writing, and whom prophane Writers agree

agree with. Both declare what they themselves saw, heard, and handled with their Hands, that they could not possibly be deceived. And it is plain they were both of them so void of human Passions, and sincere Followers of Truth, that for its sake, they would yield neither to their Elders, nor their Brethren ; nor to Kings, nor their fellow Citizens ; nay, nor to one another, that it is manifest, they did not desire to deceive. And some Things, which they relate, were so circumstantiated, that they could not have deceived, if they would ; they to whom they wrote, and whom they confuted, might easily have convicted them of the Lies, and the greatest Impostures." *ibid. Wagenfel Nizzachon* 34. " *Exod. viii. 7.* And the Magicians did so ; hence R. Abraham the Profelyte concludes, that Jesus did not know the Name *Hampborasch*, nor performed his Miracles with it, for the Mysteries of that mystick Name were not known, even in the Age of *Moses*, which was so holy, so that it is not likely that later Times should be apprized of them. But what Jesus did, he did by Magick, for it is written in the Gospel, that he lived two Years in *Egypt*, and there he learnt the Art, which was common in that Country ; whence we say (*in Kidduschin Fol.*

49. b.) that there came down into the World ten Measures of Witchcraft, that *Egypt* got nine of them, the rest of the World one. *Confut. Told. Jeshchu.* p. 44. I must repeat here from *Chissak Emuna*, p. 452. the Words — hence you may draw an Argument against the Miracles of Jesus being done by Magick." *ibid. Wagen-jel Confut. Lib. Told. Jeshchu.* p. 12. observes that neither *Trypho*, *Celsus*, *Porphry*, nor any of the antient Writers against Christianity, mentioned the Story of stealing the Name; and that the *Talmudists*, as above, give it up; allows the antient *Jews* mention the Magic—" And that being obliged thro' want to live a Servant in *Egypt*, and having there learnt some useful Arts which the *Egyptians* are fond of, he was puffed so up with his mighty Skill, that when he came back, he wanted to be thought a God." *ibid.* p. 44. " This is false, it is not written in our Book, that Jesus learnt Magick in *Egypt*, and how pray could a Child, an Infant of two Years old, learn Magick? But if He learnt the Art in his Infancy, why did he not work Miracles before the thirtieth Year of his Age? for then he began to be famous for Miracles. But can the dead be raised by
Magick,

Magick, as Jesus Christ raised them?" *Pug. Fid.* 292. "If the Lord Jesus did himself perform his Miracles by the aforementioned Art, as the Jews impose on themselves in saying, by what Art did his Apostles do them after his Death; and the rest of the Disciples, as is proved they did, by the Testimony of the *Talmud*, (a few Instances cited below) in the Name of *Jesus*? But if it be said they learnt the Art of Christ, and so performed Miracles by it as long as they lived; by what Art can it be said, they performed Miracles when dead? by what Art again did their Successors, who never saw one of them? and if grown People had the Art, how came Boys and Girls by it? and if they had the Art, by what Art was their Favour obtained with Christ? by what Means did their Reliques! their Garments! their Handkerchiefs! their Staffs do 'em?" *ibid.* 289. *Midrasch Kobeletb*, or the Comment on *Eccles.* on — *all things are difficult.* — "It happened that R. Eleaser, the Son of Damah, was bit by a Serpent, (see *Observat. Voisin.* 298.) and there came to him James, of the Village of Sechaniah, to cure him in the Name of Jesus the Son of Pander; but R. Ismael would not permit him, but said to him, it is not

lawful for thee, Oh Son of Damah: He says to him, give me Leave, and I will produce an Authority that it is lawful; but he could not produce his Argument till his Life left him, &c. and what was the Authority he would have produced? which, if a Man do he shall live in them, Lev. xviii. 5. it is spoke of the Commandments of God, and not that he should die in them. And all this is to be met with in the Book *Abodazara*, where it begins *En Maamidin*, and the Gloss says, that this James was a Disciple of Jesus of Nazareth. Also in *Sabbat. Jerosol. Schemone Schemratzin*. A Son of the Son of R. Jose, the Son of Levi, had swallowed some Poison, or some deadly Thing; so there came a certain Man to him, and exorcised him in the Name of Jesus, the Son of Panter, and he was cured. And when he was going out, he said to him, and how did you exorcise him? He said, by such a Word; he answered him, it had been better for him to have died, than to have heard such a Word; and it happened accordingly, i. e. he died immediately. If any one observe these two Traditions, he will be confirmed, that Miracles were wrought in the Name of Jesus Christ, by the Authority of Jewish Writings." And even those who had
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the Impudence to forge the *Alcoran* were forced to save their Credit by allowing Christ's Miracles as cited in *Ibid. Pug. Fid.* p. 293.

They may, if they please, produce *Deut.* xiii. 1. That if a Prophet give thee a Sign, and it come to pass, they were not to worship false *Aleim*. But God never suffered any to perform a Series of Miracles, except those who acted by his direction, or the Person of Christ God-Man; and this exception had no reference to Christ, who, as *Moses* testifies, was to be, in some respects, like him: who, by himself and Followers, performed many more, and such as required the same Power as *Moses* had, and continued to be performed for as long Time as those of *Moses* in *Egypt*, and in the Wilderness. No other Prophet durst pretend to give so full an Evidence. No one of their false Messias, no not even *Mahumed* himself, durst pretend to give any. The Rabbies are full of various Stories about the Rod of *Moses*. *Targ. Jonathan B. Uziel Exod. ii. 21.* tells us, that it was created the sixth Day, that he found it at *Rebuel's*, who is supposed to be *Jethro*, &c. *Buxt. Arca Fæd.* p. 407. cites sundry; one, a long Story, part of *Moses's* Life, in *Midrash Vefischa*,
that

me a Tabernacle, Ark, and the Furniture. Moses goes, and transposing the Words, says to him, make an Ark, and Furniture, and Tabernacle. My good Master Moses answers Bazaleel, it is customary for a Man, first to build the House, and then bring the Furniture into it; but thou says to me, make me an Ark, and Furniture, and a Tabernacle, where am I to put the Furniture, when I have made it? perhaps the Blessed God said thus to thee, make a Tabernacle, Ark, and their Furniture. Then Moses, perhaps you was בצל אל in the Shadow of God, since you know this. R. Jehuda from Raf, says, that Bazaleel knew how to put together the Letters by which Heaven and Earth were created; for of him it is said, Exod. xxxv. 31. He has filled him with the Spirit of God in Wisdom, in Understanding, and in Knowledge. These last Stories have a double, nay treble View, to ascribe the Creation to Angels, to set aside the Evidence of Miracles, and also to set aside the Design, the Dignity of the Exhibition which was in, and for which it was made, and by whom it became the S. Sanctorum. See Matt. xxiii. 22. And he that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon. Ibid. Wagenfel R. Isaac, Munimen.

Munimien. Fidei, p. 452. LXV. cap. 8.
“ And there was there a certain Magician named *Simon*, he deceived the Jews by his Sorceries, saying, he was a great Man, and they gave Heed to him with Astonishment, and thought him to be a God, because that of a long Time he had bewitched them with Sorceries. So *ibid*. I find in the Annals in the *Polish* Tongue, which they call *the Great and Old Chronicle*, p. 129. that *Simon* raised the Dead by his Skill in Magick, and that he was esteemed a God, &c. Behold, from hence you may draw an Argument against the Miracles of *Jesus*, which were performed by Magick, and therefore a Parcel of silly People thought him a God, which is a common Case. Then follows what is mentioned, *Acts* xxviii. 3. which Place it is worth while to consult.” Suppose a Mahometan, who has indeed admitted the Old Testament, by admitting such mad Constructions as you Apostates have given them out of it, should take it into his Head to say, you have imposed upon us, you have shewed that the Miracles which *Moses* performed, or indeed any other of the Prophets, to prove the Authority of their Writings, nay, even of your Traditions, if they had come from him, or any of them,

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might

might be no more than what the Devil could do, by Magic, or what he, or they, might do by pronouncing *mir* and our Prophet foresaw this; and foresaw, that we should find, from you, that Miracles were no Evidence, and therefore, he would work no Miracles; so put his Evidence upon his Success; and, as he foresaw that your Dispersion was to continue, and that we should find you to be a Parcel of Impostors; if you do not come in, we must treat you as such: I wonder, whether talking of oral Tradition would prevent it.

The Nature and Numbers of the Miracles we are treating of, carry such Demonstration of the Hand of the Essence; that a Man that saw the Miracles performed by *Moses*, or by Christ and his Followers; if the Temptations they had, Oppositions they met with, and Danger they were under who acknowledged them, had not been vastly great, could scarce have been said to have been a Believer, or to have deserved the Benefits of Faith; and those, especially of the latter, who believed upon those Terms, and confessed, deserve to be honoured, and believed by all Men.

Does

Does shewing that there were Jugglers in *Egypt*, or that the *Egyptians*, who had a different Religion, suited to the Senses, as these Apostates pretended theirs is, did not all believe *Moses*, and followed him, or send for People from him, to instruct them, prove, that the Miracles he performed were not performed? Or, does a Heathen, saying a thousand Years after, that he took the Advantage of the Tides, or, &c. destroy the Evidence of the Effects, or Consequences of those Miracles, their Deliverance, the Law, the Possession of *Canaan*, &c? Will telling us a Story five Hundred or a Thousand Years after, that one, no body knows who, nor when, performed such Miracles as Christ performed, by pronouncing this Name, pass for any thing but stupid Impudence?

Why could never any other but *Moses*, the Prophets, and Christ, and his Followers, come at this pretended Magick, or Name, work Miracles, and write Books that People would believe? And why could no one ever forge Books about performing Miracles, and be believed that they did perform them, and gain Assent to what they said, or writ?

Why

80. *Alterations by Rabbies forged.*

Why did not these Apostates pronounce the Name, which they pretend they used against Christ, against their Conquerors; or, at least, against the *Romans*, who destroyed their Temple, City, and Nation, as was predicted, and at the very time predicted by Christ, by which they had fair Warning to use all their Skill?

Indeed the Church of *Rome* use sham Methods to prove sham Miracles; and the Quakers pretend, that their Nonsense is the Dictation of the Holy Ghost, or Inspiration: So, the first do what they can to destroy the Evidence of Miracles, which supports the Mission of him who performed them; and the latter, Inspiration, the Evidence of Prediction, recording the Law, Gospels, &c. But these Attempts disprove themselves.

If it should be said, that these Apostates avoid pronouncing this Name, because there is a profound Degree of Reverence due, whenever one, by pronouncing, communicates that Idea to others, it is true; and also true, that nothing less than that Word communicates that Idea justly. And, if it be pretended, that they pay greater Reverence in speaking of God, than Christians do, so far from it, that, notwithstanding they allow that God has

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no Communication with them, there never was any Set of Men under Heaven, that treated any Being, or Thing, they called God, with that Degree of Familiarity and Contempt, as these do their D. S. B. in the very Stile that they penn'd the *Alcoran* for *Mabumed*, who was to pretend to be a great Prophet, in the manner of his Accounts of his Conferences with God. Every one of these impudent Scoundrels writes, tells you, what God does, and says, and thinks; what Conferences he has with the Angels of the Ministry, a Term to avoid *Aleim*; how he weeps for their Captivity, and thousands such like Instances; nay, make him the Author of Actions, so as if he were but one of their Equals. *Wagensel Carm. R. Lipman. Confut. 181. Berachot. fol. 3. a.* — “There are, says *R. Isaac*, the Son of *Samuel*, on the Authority of *Raf*, three Watches of the Night, and in every one of them the Blessed God roars like the roaring of a Lion. Wo unto me that I have laid my House desolate, and that I have burnt my Temple, and carried my Children into Captivity among the Heathen.” Several more impudent follow this. *Ibid. R. Isaaci Munimen Fidei Præfat. p. 5.* As they made

G *Mabumed*

82 *The Hebrew Writings perfect.*

Mahumed converse with Angels, so his Disciple makes this Apostate. "When my Lord had finished his Book, and gone through his Commentary, and was marking the Chapters of both Parts, there came to him an Angel of the Lord, saying, by the Command of the King, come unto me, for thou art not permitted to keep thy Station any longer, for the End of thy Years is come, and thy Days are fulfilled."

The Word, or Name, *Jehovah*, attributes more to the *Aleim* than all the other Words, yet formed, can ascribe; and I think, there can be no Pretence given, by any Set of Men, why that Word should not be pronounced as 'tis writ: Nor, any other Cause why the Apostate Jews should not pronounce it, but that it expresses the Essence, and admits of Personality; or that they knew that יהוה is Christ, as *Targ. Jon.* renders it, cited by *Pet. Galat.* p. 88. and as *R. Jonathas Vzielis filius* renders, *ibid.* p. 89. *Ibid.* 93. "Where *Isaiab* used the Name of God of four Letters, which is יהוה, *Rabbi Jonathan* translates it by משיח, which is Messiah; whence it is plain that Messiah is the four-lettered Name of God, &c." Or that they have tried to pronounce it, and can work

no

no Miracles; and so the Authority of their Lies upon that Subject vanishes, or that they really are afraid that there are some others, who, if they could pronounce it as they suppose it is to be pronounced, would have Power to work Miracles, and that those Miracles would shew Evidence against them. Or they would have it believed that, because Christ performed his Miracles by pronouncing that Name to support a Religion against them, and what they call the true Religion, it was never lawful to pronounce it since. Indeed Christ was the Name *Jehovah*, so performed the Miracles by virtue of his own Name, the Essence with Power. *Pet. Galatinus*, p. 644. *Joan. Reuchlin de Verbo mirifico*. — “ That Name, by which Miracles are mostly wrought, by which we triumph over Nature, and easily perform most wonderful Things; which the Power of no other Name can resist; which all other Spells yield to, as well as the Strength of Secrets and the Powers of Arts; to which the heavenly Stars are obedient, the infernal Deities, the natural Elements, the Darkness of the Night, *Egyptian* Secrets, *Thessalian* Drugs, *Chaldean* Whispers, and the Opinions of *Zoroaster*; and whatever else is admired by those Artists, all trem-

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bles before it, submits and fawns, or, at least, is frightened, flies, and conceals itself."

Shall we trust the Writings of those who, these Apostates own, performed Miracles; or those of these Fools who would charge God with suffering them to give the highest Evidence which is in his Power to give, to prove a Falsehood. These Jews own Christ and his Apostles, &c. performed the Miracles; was there any Power visible, or any Action to be perceived by Sense, but his or their Voice, Touch, &c. How knew these Apostates by what Power they were performed? Did God tell them it was not by Christ's own Power? No; they own all Manner of Divine Communication, except *Bath Col*, the Eccho of their own Words, was departed from them long before Christ came. God had given no Evidence of his Communication with them, after the Captivity. Did the Devil tell them it was by his Power? No; the Devils confessed by whose Power they were performed. Did their Messiah tell them by whose Power it was? No; they own they are so wicked, that he is ashamed to own them, and hides himself from them.

As

As the Devil never laid any Scheme, nor his Followers ever put any he laid in Execution, but what sooner or later turned to the Benefit of Believers, so does this. We are not now contending with Apostate Jews, but with downright Atheists; and as these Jews, who are as great Enemies to Christians, as Atheists can be, are, and all their Books are, Evidence not only against themselves, but against Atheists; Their Evidence that Christ performed these Miracles, and, obliquely, that he ascended into Heaven, in despite of all the Poison they have mixed with those Truths, determines every Thing we want. This Evidence not only confirms the New Testament, but proves all the Miracles Moses performed, and all the Books he and the other Prophets writ. By these we know the Prophet he directed us to obey, and he has explained them all, and shew'd the End for which they were written. And upon this Evidence we believe, reject the Types, accept the Substance, observe the Sabbath, &c.

Their second Design (as above, supposing the *Hebrew* Scriptures to be of divine Authority) is to divert the Intent and End of the Original Covenant, and the Law; and fix the Law upon the Types,

Ceremonies, &c. by insinuating that all the Names of *Cberub Cberubim, Ale, Aleim, Sbem Sbemim, Al* &c. singular or plural had no distinct radical, ideal, or numerical Significations; but were common to other Things, and agreeable to the general confused Idea which the latest Heathens had of one of their Gods, as they in almost all their Translations, Writings, &c. endeavour to prove; that there was no Covenant but what was made with them about their Land, &c. That *Adam's* Fall did not affect Men, so they needed no Redemption upon that Account: That all the Sacrifices, Ceremonies, &c. were taken from the Services paid to those Heathen Gods or Devils; and that there was nothing further meant by them but positive Obedience: And that performing these, or Penitence without these, would *toties quoties*, keep, or, after Forfeitures, restore them to their Land, and would at some Time bring them a mere Man who would make those who should be alive when he comes, and their Successors, Viceroys, and Governors of the Universe, I think, for at least 1000 Years; and all the rest of the World their Slaves.

Whether these Villains knew the Terms of the Covenant, the first Exhibition and Publi-

Publication of it, in the *Cherubim*, in the Types before the Law, and the Renewal under the written Law, as long after as when they writ, is hard to prove positively ; and though attempting to prove it is supposing them more wicked than the Devils, I shall shew, below, they knew there was a Covenant made in Heaven ; and they have told us over and over, as cited in *Glory and Gravity*, p. 95. *et seq.* that all the Mysteries of their Religion were in the *Cherubim*, and several other Things concerning them ; and I shall shew, below, that they have absolutely prohibited themselves from speaking or writing about the *Cherubim*, and that they confess that the secret Design of the Law was not to be discovered to any but the Wise, as they call one another ; and that they have hush'd over all the Services of the Antediluvians, and Patriarchs ; which, though they are but hinted in short in *Moses's* Writings, no doubt were with all their Appendages more perfectly performed than ever those in the Tabernacle or Temple were. Though 'tis only writ, such a one was commanded by the *Aleim*, to build an Altar, or such a one built an Altar or sacrificed ; does not that include Priest, a Creature, a Knife, shedding the Blood,

(and perhaps doing something with it) Fire, burning the Body of the Sacrifice, &c. some Object to which they offered it, some View or End in offering it, some form of Actions or Speeches by those who brought it, or by the Priest, or by both? If they could have proved that *Adam* never sacrificed, as later Priests did, for themselves, or for his Wife and Family, till his Sons were at Age; and that that of *Cain* was to the false *Aleim*, because it was not accepted by the true ones; and so, that Sacrifice to the false *Aleim* had been first; and only *Abel's*, which was the second in order of Time, was to the true *Aleim*, they might have asserted that those to the true ones were taken, by Example, from those to the false ones: But whatever *Cain* did amiss then, or whatever he did after, 'tis evident he offered those to the true *Aleim*; for they could not have had the Choice of accepting, or rejecting, if they had been offered to other *Aleim*, and not to them. And, by the by, it looks very unlikely, that *Cain* would be the first who should introduce an Action in divine Worship, without either Precept, or Precedent. Besides, if you trace the accidental Instances where those Services were mentioned, before

fore the Renewal, by the written Law, there is scarce one Circumstance whether preparatory, as Purification by Washings, &c. or even of the Species, or of the Design of the Sacrifices, &c. but they are expressed, though in short, before the Renewal. And though there might be some Additions in the Renewal of the Law, to rectify and prevent further Abuses, which had no Reference to the Original, they alter not the grand Design; yet these poor Creatures have muddled themselves with their cursed Scheme, with their idle Stories, with Evasions to the Claims and Assertions of Christians, with their false Constructions, Readings, Pointings, &c. that most of them have asserted as above. And though some of our Divines, as I shall shew under the proper Heads below, have seen through all this, and have boldly asserted the Covenant, and the End of those Types; yet a vast Number have been deluded by them, diverted from producing the Evidence of, and for Christ in the Covenant, and Types; rested upon the Renewal of the Covenant in the Promises, and followed the blind Assertions of these blind Guides. *Tob. Pfammeri System. Theolog. Gentilis Purioris, cap. 15. De Sacrificiis. p. 349.*

“ But the Question is, Whence *Adam* and his

his Children could know that God would be pleased with Sacrifices and Oblations? Surely Nature or Reason did not suggest it, for then by the same Rule we must think so too: Nor can we think they fell into the Custom blindly and by Chance. And we have the less Reason to doubt of their having Inspiration or the Divine Command for it, because they were not displeasing to God; the Favour shewn to *Abel* and *Noah* for this Service is the fullest Proof of it; but I think it is beyond dispute, that no Method of worshipping God can be pleasing to him, but what either he himself commanded, or Nature or Reason dictated; and some of the Hebrews confirm this by their Interpretation, who commenting upon the History of *Abel*, say, (*V. C. B. Bertram. de Rep. Jud. cap. 2. p. 12. seq.*) that the Sacrifices to be offered to God were first brought to *Adam*, as High Priest, to the Place, which *Adam*, by divine Direction, had appointed for that Purpose. Whence, when *Cain* had been convicted of Fratricide, and said to be driven from the Presence of the Lord, we are to understand, that he went forth from that Place where God in some particular Manner had manifested his Presence. And certainly, if
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all those Sacrifices, which no Christian denies, were significant of that great Sacrifice, afterwards offered by Christ for us, (*Augustin, Tom. 6. contra Faust. lib. 22. c. 17.*) there can scarce be any doubt but they were instituted by God himself, to signify that to be future which God only could inform them was future." *Wagenfel. p. 545.* " But to prosecute this Matter more at large, and consider the Ceremonies of the Law a little more attentively, it is certain they depend not on any natural Right, but as Matters of positive Command, on the meer Will of the Institutor. Hence God was worshipped without these Ceremonies from the Beginning of the World, for near two thousand Years, and *Abel, Enoch, Noah, Melchisedeck, Abraham, Isaac, Jacob, Job*, all of them pious Men, and remarkably in the Divine Favour, were either wholly or nearly so, ignorant of this Part of the Law ; and yet gave and received the same Proof of their Trust in God, and of the Love of God to them. Nay, the Jews now profess the Worship of God, though they have lost the greatest Part of that Form of Worship: But the Ceremonies were Figures and Shadows by which the tender and weak State of the Church, in its Infancy,

Infancy, was led on, as by Copies, to the Knowledge and Understanding of spiritual and heavenly Things. To this Purpose *Hugo Grotius* has in his Notes on his Book *de ver. Christianæ Rel.* alledged on the Behalf of *Moses*, a Testimony of *St. Chrysostom's*, and another out of *the Answers* to the Orthodox, which are extant in the Works of *St. Justin*. The Words of the first, speaking of *Abel*, are, — “ for he was not instructed by any one, not having received the Law about the *First Fruits*, but brought that Sacrifice being induced to it by his own Conscience alone.” The other has it, — “ None of those who offered Cattle to God before the Law, did it by divine Command, though it appears that God accepted them, and shewed by that Acceptance, that he who offered them was acceptable to him.” *Moseb fil. Maimon*, and others have given us variety of Evasions. *Pag. Fidei*, 632. *et seq.* We have an Abstract in *Ursini Miscellan.* 284. “ Therefore, says *Maimonides*, God by *Moses* appointed Sacrifices in the ceremonial Law, because the Custom of Sacrificing to the Gods was so general and universal among the Heathen, that no Prohibitions to the contrary could have put an end to it:
For

For this Reason God retained the same Form of Worship, and took it from those created Things which have no Reality in Nature, being meer Phantoms, and transferred it to his own Divine Name, commanding us to pay it to him. Thus far he, but *R. Levi* has rightly observed, that Sacrifices were not originally instituted by Idolaters, or Astrolaters, as *R. Maimonides* thought, in Honour of the Sun and Moon, and the other Stars, but had been offered to God by the Holy Fathers from the very Beginning of the World, so he has invented another Reason, &c." *Spencer de Leg. Heb. 1st Edit. 524.* cites *Origen, Jerom, Eusebius, Chrysostom*, to the same Purpose, as *Maimonides* asserts, and *Theodor. Tom. 4. Serm. 7. p. 584.* "That the Children of *Israel* having lived a long while in *Egypt*, and sliding into the wicked Customs of the Inhabitants, had learnt of them to sacrifice to Idols and Dæmons, and had contracted a Fondness for Games, Dances, and Musical Instruments, and God willing to wean them from these Things, they were so accustomed to, permitted them to offer Sacrifices, but not indeed all Sorts, nor yet to the false Gods of *Egypt*, but ordered them to offer them to himself only; and that they should sacrifice
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the Gods of the *Egyptians*." And *Spencer* sums up his Opinion, p. 1044, 1045. As *Maimonides* and *Spencer* were two of the wickedest, who ever pretended to profess Judaism or Christianity, who had common Sense, and laboured most to make *Moses* appear to be a Liar, I must make Liars of them in that Point. How often the Patriarchs, who were steady Believers, were obliged to exhibit the Sacrament of Christ's Atonement, by Sacrifice; or how often they exhibited it, which is not recorded, is not material. Though there be many Precepts, which will not be allowed for Evidence, because they are not yet understood, which included this Service; one Precept is enough to prove them Liars, and to prove that they did it by divine Institution, by Precept, before the written Law; whether this Precept be to shew that they were not to erect an Altar, which was the Basis of the Institution, because it sanctified the Offering; or, simply to shew that the Institution was by divine Appointment, or both, or what else, matters not; my Business is only to prove it was by Precept, as *Gen. xxxv. 1. And the Aleim said unto Jacob — Make there an Altar unto the Irradiator, &c. Ibid. xlv. 1. He offered Sacrifices to the Aleim of his*
Father

Father Isaac. 'Tis likely, only mentioned to shew why he had Directions and Promises, as he had had upon the same Occasion, from the *Aleim*: so, whatever the *Israelites* had been permitted to do in *Egypt*, whether they had done it often, or seldom, publickly, or privately, matters not; to which refers *Jer.* vii. 22. It appears, *Exod.* iii. 18. viii. 27. that they knew it was their Duty to sacrifice to *Jehovah*, not what the *Egyptians* sacrificed, but the Abomination of the *Egyptians*, and that they expected immediate Direction by Oracle, or some other Way, what they were to offer, &c. and x. 9. that they were to dance in Circles to *Jehovah*, which was attended with a Feast, v. 25. that they were to offer Sacrifices and Burnt-offerings to *Jehovah* their *Aleim*. Nay, it appears the whole was preceptive, as *Exod.* v. 1. *Thus saith the Lord God of Israel, let my People go, that they may hold a Feast unto me.* So vii. 16, &c. Nay, *Exod.* xxiv. 5. they cut off a *Berith*, sacrificed it, and sanctified the People with the Blood, to qualify them to receive the Terms of Purification. *Joan. Filescii de Idolatria Magica. p. 53.* " Besides, *Jamblicus*, to return to him, asserts, that the Law of Sacrifices and other sacred Rites, with every Particular in the

the Sacrifices which carry a mystic Meaning in them, and the Manner of Praying, was the Invention of the first Father of Mankind." *Gab. Palæoti de Imag. p. 61.*

"Some contend that Idolatry and the false Religion is more antient than the true, because they think that the perfect Knowledge of the Truth and Worship of the true God, on which Piety depends, required a better Foundation than Mankind at first untaught, had to go upon; *Lactantius* has shewn the Folly of this Reasoning, *Lib. 2. cap. 13. al. 14.* They are mistaken who think the Worship of the Gods has been from the Beginning, and that Heathenism is prior to the true Religion; which they make to be a later Discovery, because they know not the Fountain and Origin of Truth." *Wagensel. Tela ignea Satanae Nizzachon Vetus, p. 106.* takes the Advantage of the Error of the *Roman Church*, that all the Souls separated, before Christ, went to Hell; insults upon it; and, in his supposed Conquest, brings these Types, the Intercessor and Sacrifice, to do what Christ really did. "Nevertheless our Diseases he bore himself; what means this? if you say the Scripture meant, that he bore our Sins, what was there no Remission of Sins before

before *Jesus* was born? yes it is written *Exod. xxxiv. 7. forgiving Iniquity and Transgression.* And of the Sacrifices, *Lev. iv. 26. The Priest shall make an Atonement for him as concerning his Sin, and it shall be forgiven him, &c."* *ibid. Wagensel, p. 160.* evading the Prediction of Christ's Presence. "To this Purpose was the Sanctuary, with all its Utensils and Ministry, especially the Sacrifices; all which had no other View than cleansing and making Atonement for the Soul: How then can our Adversaries be so wilfully blind as not to see our Intimacy with, and Happiness in Spirituals, &c. *ibid. p. 128.* "So you may see by all these Arguments, that pious Men, and the Holy Patriarchs, are not thrust into Hell, nor are punished for the Sin of *Adam* the first Man; God forbid any thing of this Nature should happen, for neither did they rebel against the Commandments of God, but have found Favour in his Sight, and have obtained eternal Salvation by their own Merits, and have no need of foreign Merits to save their Souls, as the *Nazarens* have invented out of their own Heads." *Pug. Fid. 648.* "R. *Levi* says, *If Israel was to repent but one Day, they would be redeemed immediately, and the Son of David would immediately*

diately come and redeem them." — *Voisin* has given us a List of the Species of Penance, for every Sort of Sin, too tedious to repeat. *Ib. Wagenset. Munim. Fidei*, 205. "Add to this that Strangers are of so little Account in the Eyes of the divine Majesty, that he regards them no more than if they were brute Creatures, nor doth he take Notice of all their Sins, &c." Some, tho' they apply it not, speak the Truth. *Pug. Fid. in Talmude Tract. Beracot. cap. 1.* — "*The End of Man is Death.* The Reason is, because the human Species has sinned, *i. e.* the Nature we consist of, or the Sin of *Adam* and *Eve*. — It is no Wonder, that the Sin of *Adam* and *Eve* should be engraved and sealed with the Royal Signet, to descend to future Generations, because when *Adam* was created, every Thing was finished, so that he was the Perfection and Complement of the whole World; so that when he sinned, the whole World sinned, and we bear his Sin and suffer for it; which is not the Case of the Sins committed by his Posterity. — In the Book *Siphre*, — says *Jose. of Galilee*, Come forth, and learn the superior Merit of *Messiah* the King; and the Reward of the Just, above that of the old *Adam*, or first Man, who had but
one

one negative Command given him, and that he transgressed. See how many Deaths it occasioned, taking in his own, and those of all the Generations, from him to the End of Generations. Now which Measure prevails, that of Good, or that of Vengeance, or Punishments? Say the Measure of Good prevails above the Measure of Vengeance or Punishments, for the King the Messiah, who is afflicted and put to Pain for Sinners, according to that of *Isaiah liii. 5. and he was wounded for our Transgressions, &c.* how much more shall he justify all Generations? and this is what is said, *v. 6. the Lord has laid on him the Sins of us all.*" *Pug. Fid. 398. Observ. Voisin. Lib. 9. cap. 5. "That few plainly shews, that Remission of Sins is to be attributed to the Messiah, — i. e. the Purification that the Messiah shall make shall be to expiate Sin in common, or in the general; to finish the Transgression, and to make an End of Sin, which has invaded human Nature. As the first Man was the first who sinned, so the Messiah will be the last, who will entirely take away all Sin; and this is the very Thing the Jews acknowledge in their Song which they sing on the Approach of the Sabbath.*

100 *The Hebrew Writings perfect.*

Arise, stand up, O my People, out of thy Dust; take thy sacred Garments, the Gift of the Son of Jesse the Bethlehemite. The Salvation of thy Soul is come."

Ibid. Pug. Fidei, 671. in Targum, "*Truly he has born our Grievs, and carried our Sorrows, &c. Then shall he make Supplication for our Guilt, and our Sins shall be forgiven us through him, because he delivered his Soul to Death, and bound the Transgressors to the Law, and he shall make Intercession for many that are guilty, and Transgressors shall be pardoned because of him.*"

When the Ten Tribes, who each expected that the Seed should come of his Line, knew that it was to come of the Line of *David*; and, as they supposed, the Kingdom over them was settled in that Line, whether Envy at that high Honour separated them, or they would not, in Consideration of the Benefit by that Seed, be subject as Provinces to one of that Line, but would have the Choice of a King, in their Turns, they renounced the Kingdom and Christ together, for which they fell into Idolatry, and were finally banished. 1 *Kings* xii. 16. *What Portion*

Portion have we in David? Neither have we Inheritance in the Son of Jesse: To your Tents, O Israel: Now see to thine own House, David. Pug. Fidei, p. 209. in postilla R. Solomon on Hoseab iii. 5. where it is said, and afterward shall the Children of Israel return, &c. "It is a Tradition, says he, in the Name of R. Simeon, the Son of Jochai, Israel gave up three Things in the Days of Rehoboam, namely, the Kingdom of Heaven, the Royal Family of David, and the House of the Sanctuary, &c."

The Notion of a temporal Deliverer, 'tis likely, began with their Captivity and State of Ignorance. *Matth. xxvii. 42. — Let him now come down from the Cross, and we will believe him.* Though he had performed as great or greater Miracles than that would have been, if he had not covenanted otherwise, those Miracles served not their Design; if he would not suffer, but come down, and be such a Messiah as they only aim'd at, by whom the Priests were not only to keep their Places, but the Nation was to be delivered from the *Romans*, and their Rabbies be Rulers of this World, they would come into those Terms; but if, by suffering, he only would deliver those who would

believe out of the Slavery of Satan, and make them happy in the next World, they had no Inclination to accept of such distant Benefits. They served their sham Messiahs, each first called *Barcoeba*, and afterwards *Barcofba*, in the same manner, when each of them could not deliver them from the Romans. *Pug. Fidei*, 212, 262, 710.—“ They had *Barcofba*, whom they set up for Messiah in *Jerusalem*; and when he was killed, they then set up *Bencofba*, who was likewise killed by the Romans.” *Pet. Gal.* p. 184. “ When they were besieged, they demanded a Sign of their Deliverance from *Bencofba* their false Messiah, at whose Instigation they had risen against the Romans; but when he could give them no such Sign, they put him to Death; for the Rabbies said to him at last, it is written of the Messiah, in the second of *Isaiab*, that he shall *smell and judge*, i. e. He shall perceive by his Smell who is innocent, and who is guilty, let us see therefore whether you can judge by Smelling, and when they found he could not, they put him to Death. This is in the *Talmud*.”

The apostate Jews, and other modern Fools, would have the Heathen Words or Names which have been used, of which

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inter al. our Word God is one limited to absolute Power; and, secondly, to be vested in one Person. In the first Sense, *Jehovah* the Essence-existing had all Power, was the God of the whole Earth; the second has no Existence by Revelation. In the first Sense, that alone expresses no Benefit to a Criminal; but the Persons who were called *Aleim*, were only so to those who submitted to the Terms of the Covenant, and performed in some sufficient Degree, what was in their part, the Law, the Conditions of that Covenant: so, *Jehovah* is the God of those Apostates, but not their *Aleim*. As it is certain *Jehovah* foresaw that these Brutes would deny the Trinity of Persons, and others make Degrees of Superiority: So, the Covenant for the Coming and Redemption of Christ, for a temporal Kingdom, for Places or, &c. so he worded the Scriptures to prevent it, most eminently, when he gave that Precept; *Deut. vi. 4.* and now in so solemn a Declaration about that very Point; nay, when the Word comes twice together, as ~~עִלְיָא וְיְהוָה~~ they would have us understand the plural as a sort of Complement, a manner of speaking of *Jehovah*; this happens, as many more are, a Speech

from *Jehovah*, to the Forefathers of these, who are not *Israel*. We may as well say, and with as much Propriety, there were three *Jehovahs*, and that there are but one in the *Aleim*. Either the Jewish Rabbies, who embraced the Christian Faith about the Year 1200, were sent to deceive the Church, or else they, who doubtless knew as much as their Contemporaries who opposed them, knew nothing of the Construction, or of the Meaning of the divine Names of the Essence, or of the Persons, who express the Covenant; those three Persons who made the Covenant, the Purifier, or, &c. as appears plainly by the Stories the Apostates give of their Disputes; for instance, in those between *R. Jechel* with *Nicholao*, *R. Moses Nachman* with his Brother *Paul*, &c. I have now construed and shewed the Meaning of all, or the most important, of those Names, and shewed the Emblems of the Trinity in *M. sine P.* and of the Cherubim in *GLORY or GRAVITY*, and shall treat farther of them below, to all of which I must refer. What could *Jehovah* do to these People he has not done? No Method of Figures, Emblems, Types, Names, Ideas, Writing, Miracles, nor, &c. will hold them. I should be glad to see, sup-
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posing three Persons in one Essence, how it could have been otherwise exhibited, or writ any otherwise but plural, or otherwise distinguished, but by Names, and Ideas.

A Christian who believes the Trinity, is safe, if, at the last Assize, he can plead; Thou gavest such and such Powers to one who came, in thy Name, and taught me, by Miracles and Writing, to believe that there are three Persons in thy Essence. Thou *Jehovah* calledst thyself *Aleim*, &c. and hast asserted, that they have covenanted to redeem me, if I perform my part; Thou orderedst *Moses*, &c. to direct me to observe another Prophet thou gavest the same, or greater Evidence, as or than, thou gavest to believe *Moses*, to believe Christ; thou promisedst by *Aleim*, thou hast performed by Christ.

Man was set, as it were, between two, the *Aleim* and their Angels, and the Devil and his Comrades, fallen Angels and Apostates; as one of the Apostles says of them, 1 Cor. iv. 9. *For we are made a Spectacle [Gr. Theatre] unto the World, and to Angels, and to Men.* Christ, besides what the Holy Ghost covenanted to perform, covenanted first for *Adam* to keep the Precept; and, secondly, if he were seduced

seduced, to redeem, to purify, to rectify him, and his Posterity. *Adam* עָדָם transgressed the Terms of Purification; whether the Name of *Ebrev* was from confessing that, or for passing from the Heathen Religion into the Terms of the Covenant, as the same Word is used *Deut.* xxix. 12, which is much the same, is not material. *Herman. Witsii, de Oeconomia Foederum*, p. 97. "Not only that Tree, which we proved before to be a Sacrament of the Covenant, which being unduly used, the whole Covenant must be esteemed as violated; not only the Command about that Tree, which was a Trial of universal Obedience; but whatever was contained in the Covenant was broke thro' by the Transgression. The Law of the Covenant was trampled under foot, when Man, as if he was Lord of his own Affairs, and Maker of his own Fortune, seized against the Divine Consent, what was not his own, and shook off the Yoak of Obedience due to God: preferring a fleeting Pleasure, and the deceitful Promises of the Tempter to the Promises of the Covenant, and that terrible Death, which the Maker of the Covenant threatned the Transgressor with, had not Influence enough on his Mind to deter him from disobeying; And so *Adam* עָדָם בָּרִית transgressed the Covenant,"

nant." *Hof.* vi. 7. referred to *Rom.* v. 14. So, the second Part of the Covenant was provisionally made to redeem and purify Man, and to deliver Man from Satan. *Pug. Fidei*, 416. They would make *תורה* signify the Law. So *Prov.* ii. 7. "*He shall lay up the Law for the just, on which the Gloss of R. Salomoh. — He hath hidden, or doth hide, by him, the Law for the upright, for six and twenty Generations, and gave it to the Generation in the Wilderness.*" Though this Text is nothing to the purpose, what is asserted in the Comment is false; for the Terms of Redemption were delivered at first, but in a Species of Writing they cannot read, and, if they could, it would be casting Pearls to Swine. The Apostle tells us the Intention and the Use of the Law, *Gal.* iii. 19. *Wherefore then serveth the Law? It was added, because of Transgressions, till the Seed should come.* It was added, to what? and why? it was not new, nor any Alteration, but an Addition, in Manner, to preserve the Institution, and, in Precept, to rectify the Abuses which had crept into it. *Pug. Fidei*, p. 470. "There is also another Name for original Sin, besides what have been mentioned, namely *the Defilement of the Serpent.* So in *Neve Schalom*, *Lib.* 10. *Cap.* 9. Man is cleansed from his Uncleaness

cleanness and from the Defilement of the Old Serpent, by observing the Commandments." *Eccl. Antediluv* p. 91. § 13. " Another Act of the Sacerdotal Function is to pray for them that are to be saved. This appears from the End of the revealed Promises, for this Purpose was the Promise of the Seed to bruise the Head of the Serpent made to our first Parents, that under those dreadful Terrors they felt from an Apprehension of the Divine Wrath for their Fall, they might have the Comfort of reflecting on the Son, who was made Intercessor for human Nature, and the Atoner of the just and terrible Anger of God." *Chytr. in Gen.* Fol. 259. " The Mediatorial Office of Christ consists of these two Acts of the Sacerdotal Function, Satisfaction and Intercession. An angry God stands on one side, guilty Man on the other, but the Seed of the Woman interposes between them; and that the Patriarchs and other Believers learnt from hence that he was God also. This therefore is the Seed, which reconciles us to God; Him therefore let us trust to. So *Eve* thought when *Cain* was born, and *Seth* put in the room of *Abel*; and *Lamech* when *Noah* was born: that it is plain that the Fathers all of them, put their hopes of Salvation, not in themselves,

selves, but in the Seed who stands between God and them :” Who, tho’ he did not know of the first Publication of the Covenant, and mistakes the Purifier for the Covenant, though, by a Citation in his next Section, *Exod. xxxiv. 10* where it is said, *behold I, ברית ברית*. (Whether you take the Person speaking to be the *Berith*, or the Essence the Three Persons, the *Berith* was a Person to be cut off; the same as *Rev. v. 5. the Lion. 6. The Lamb who opened the Seals. xv. 7. One of the four Beasts who gave unto the seven Angels Vials full of the Wrath of God.*) Yet he comes near the Matter. § 8. “*The making a Covenant is call’d cutting off a Covenant, from the legal Rite which God appointed, Gen. xv. 17. and the People put in practice, Jer. 34. 20. where it is to be observed, first, that the Covenant was made by God, that we might apply to him for Mercy, or Favour זבח עלי thro’ the Mediation of a Sacrifice, and by partaking of it, Psal. i. 5. That is, it was not fit for God to receive Man into Friendship but by the Intervention of an High Priest, and him a Man and a Brother, but such an one, who by Virtue of an eternal Life, could answer for Sinners; or offer himself thro’ the eternal Spirit without Spot, Heb. vii. 16, 22. ix. 14. nay and*

112 *The Hebrew Writings perfect.*

Beings; he could not come at them, they were invifible; nor destroy them, they were immortal. God was to be revenged of Satan for affronting him, and for the Damage done to his Creatures; Chrift has Power to confine them to Torment, fo revenge the Affront, that after that they may not do more Mifchief. *Rom. xvi. 20. And the God of Peace fhall bruife [tread] Satan under your Feet fhortly.* And as the wicked, who join with the Seducer, are often too ftrong for the Righteous here, He will confine them with him for the fame Reafons. But each who comes into this Alliance is in this Life to join in Warfare with Chrift againft the Devil, and his Agents, which is expreffed by *Gog and Magog*; as appears even from Evafions in *Wagenfel Tela ignea Satanae Nizzachon vetus* p. 182. *ibid. Wagenfel R. Ifaac. munimen Fidei.* p. 280. and clearly in *Pug. Fidei.* 362. 363. and in *P. Galatin* 224. 225. 226.

The Covenant, in behalf of faln Man was made for Believers, againft Satan and Unbelievers; for meek, humble Men, againft proud Angels, and proud Men; For Men who prefer the Pleafures and Gratifications enjoyed by the Soul, againft thofe who prefer the Pleafures of the Body; For thofe who feek the Enjoy-

ment or Pleasure in another State, against those who seek for Rest here ; so, for those who, before it came, expected, and those who since, or now, or hereafter, accept of the Method of Redemption, against those who will save themselves by Types, or Penitence, or their own Means, or will not be saved. And as the *Alchim* are limited in Justice, as 'tis called, to reward those who join with them, so they are limited to do as much for Man's Good, as Satan has done to their Hurt ; and not so much that the Evidence or Assistance might compel them, but that there might be a Reward for the Faithful. *Observat. Voisin in Proem. Pag. Fidei. p. 132. Ait Auctor Sepher Ikkarim Lib. 1. Cap. 21. —* " Faith is the Cause of Happiness, and so of eternal Life." So, the Types, Writings, &c. as taken from material Things, and the Words adapted to material Ideas, afford sufficient Evidence of Christ, of Redemption, of Delivery, of a future State, of such a *Canaan*, such a Kingdom here, and hereafter, as they look for. So there is a satisfactory Evidence by the Types, Writings, &c. for humble Believers ; and an Appearance of a King, a Kingdom, Riches, &c. to the proud, ambitious, covetous, &c. who look for such Things.

The Covenant and the Law are in the positive Parts the same, each is composed of two Parts, the Typical, and the Real; and, as Hebrew Words are to be taken for Things and Actions, the Words are the Things and Actions. This the Apostate Jews allow *Pug. Fidei*, 229. *Mechilta* super illud *Exodi* xii. — “*Berith* is nothing but the Law. 609. Note the *Berith* is the same as the Law, as is proved in *Mechilta* on *Exod.* xii. 3. — *Berith*, the Covenant or Compact, is nothing but the Law, as *Deut.* xxix 1. *These are the Words of the Covenant, which the Lord commanded Moses to make with the Children of Israel in the Land of Moab, beside the Covenant he made with them in Horeb.* So *Exod.* xxiv. 28. *and he wrote upon the Tables the Words of the Covenant, the Ten Commandments.* This is in the Gloss. Also, *Lev.* vi. 9. — *This is the Law of the Burnt-Offering; and v. 14. This is the Law of the Oblation; and cap. vi. 1. This is the Law of the Trespass Offering.* There is more expressed in תורה than in ברית. Besides the Sabbath, Honour Father and Mother, &c. the negative or prohibitory Precepts of the Law, which were added, were that they should not break the Terms of Admission, not enter into Covenant with,
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nor do any Act which had been customary or tended towards acknowledging, other *Aleim*; nor neglect any of the Duties to the *Aleim*, or Men; nor commit any Crime against those who were their Brethren, by Covenant; nor do any Act which was unfit for those who expected the Benefits of that Covenant to do. So when these were broken, by the Affair of the Calf, &c. they were from Time to Time renewed; as is observed by the Rabbits in *Pug. Fidei*. 688. and ultimately, perfectly observed by Christ.

The Covenant which became a Law to the *Aleim* and to Man, was that Men should exhibit it by Types, cut off a Berith till he came, and that the *Aleim* should perform it really in Christ, God and Man. So the Law refers to him, the Types to Men. When the Priest was ordered to cut off the *Berith*, the Creature, the Type, *Jehovah* says, as of an Act certainly to be done, he cuts off the *Berith*. And so the Law, so called, as a Representation, was a Shadow of good Things to come; in reality, was the Way, the Truth, the Life. The new Law, which is now Man's Part of the Covenant, is commemorating that he is cut off, &c.

Man's Part of the Covenant, after it was published by the *Aleim*, became the

Law; first, by Voice to *Adam* in Paradise, and 2^d, Hieroglyphically by the *Cherubim*, or by Letters; and every Thing, the *Almighty* appointed Man to perform in the first, was a Trial of his Loyalty; in the second, was typically to exhibit the Covenant; by the *Cherubim*, the Person and his Actions, typically; by Washing, his Cleanest; by the Gifts, his Actions, Performances; by the Incense, his Prayers; by the Blood, his Blood; by the Sacrifice, his Sacrifice; by the Priest's exhibiting the Blood and Incense, his Satisfaction and Intercession; by Confessing, by laying Each his Hand upon the Priest, and his Hand to his Sin upon the Creature, His bearing their Sins; by the Repentance, Conversion, and Endeavours to conform, his perfect Conformity. The positive Part of the ceremonial Law was altogether Sacramental; was to bring Men to Confession and Repentance; to qualify them to accept of the Terms; to shew them the necessity of Satisfaction; to destroy all Hopes of their own Performance, and bring them to a Dependence upon what was to be done for them; and into, the Consequences of that, Faith, Love, and Obedience, a Conformity of Mind, and a desire of Enjoyment, which is called a new Man; was doing what
Man

Man could, in the State He then was ; Nay, believing that the *Aleim* are of so benign a Nature, that they would covenant, and redeem seduced Man, is doing them greater Honour, and qualifies him better for the Enjoyment of them, than any other Obedience he, in his Perfection, could have performed.

The Terms of Salvation were between the *Aleim* and Man when there was but one Man. *Adam's* Duty, at first, was to learn what belonged to the *Aleim*, and what to him ; and to attribute, and pay what was due to them ; and as he had Precepts, as soon as he was formed, they were first to be observed. If even the first was to contemplate, admire, fear and love them, so consequently to forward their Designs, there was nothing left for Reason or Nature to do. When there were two, social Laws between them were added ; and they, soon after, fell for Breach of the first. If the Terms of their Redemption were immediately revealed, the first Duties remained, and the second were added. The Terms of Salvation were then, as they are now, between each of them and the *Aleim*, and the Obligations between them and the *Aleim* were reciprocal. When they propagated, so there

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were more People, to do what they could to make others do what was their Duty to the *Aleim*, was doing, if we understood our own Interest, as we should desire others to do to us; furthering the grand Design of the *Aleim*, the Salvation of Men. The social Duties between *Adam* and *Eve*, and their Posterity, each to other, are still in force from Precept; and, though natural, not from Nature; and, though they be commanded, they are but Duties from Man to Man, are but as Shadows to the Substance. There is a Duty to the earthly as well as to the heavenly Father, and from the heavenly Father as well as from the earthly Father, and now, a Duty, not super-natural, to the *Aleim*, but apparently so to us. So, those who represent the *Aleim*, as implacable to any others than to those who attribute what is due to them to others; or evade, or oppose the means of Redemption offered, are Enemies to the *Aleim*, and to Men. So, as the Terms of Redemption were not, nor are, by the Actions between Man and Man, no not even of those which are due by their Supernatural Relation, but in that Method appointed by the *Aleim*: Whoever directs Preachers to avoid meddling with, as they term them, the Mysteries of our Redemption, and prefer none but Men who are qualified

qualified to talk of Morality, and direct them to preach, as they term them, *Practical Sermons*, Duties between Man and Man; are, even though they know no better, greater Enemies to the Christian Faith, to the *Aleim* and the Salvation of Men, than a Jew who is mistaken, and believes, and teaches that the Messiah, who will redeem Men, is yet to come.

The Predecessors of these present Apostates have constructed כרת pangere, which is *to cut off*, ברית *foedus*, which is *the Purifier*, and נפש universally, except where 'tis to serve some other Purpose, the Soul, which is the Body or Frame, to evade the Sacrifices being understood typically. There was no Covenant made with Man; the Type of Christ, the Purifier, was a Brute Creature. Cutting off the Berith, the Creature, was but an Exhibition of the Performance of the Covenant in Christ, upon which all was grounded, and granted. *Pug. Fidei.* 674. in libro Joma, *distinct.* Schibhat-jamim scribitur — “There is no Pardon or Remission of Sins but by Blood, as *Lev. xvii. 11. for it is the Blood that makes an Atonement for the Soul.* This is in the *Talmud.* In the Preface also to *Echa Rabati* it is thus written — God has promised us that he will deliver us from

Hell thro' Circumcision : and where does he say so? *Zach. ix. 11.* — *R. Salomo* explains the aforesaid Authority in this Manner — And thou shalt be saved with him, *i. e.* with the Messiah, as he is just and saved ; *So thou also by the Blood of thy Covenant*, that is, thro' the Merit of the Blood of the Covenant which was shed for you at Mount Sinai, of which it is said, *Exod. xxiv. 8. Behold the Blood of the Covenant which the Lord maketh with you.*" *Wagensel* p. 122. "The Phrase, *that Soul shall be cut off from his People*, imports that such a Soul shall not be joined or associated with his People, *i. e.* with the Just ; that it is the reverse of what is said of good Men, *that he was gathered to his People*, by which is meant that he was joined and associated with the Souls of the Just, who are called his People. And that the Scripture doth not speak of the Body, may be proved from what is said of our Master *Moses* of blessed Memory, *Deut. xxxii. and be gathered to thy People*, but his People were not in Mount Abarim, but this *be thou gathered* is spoke of the Soul, &c. whence the Psalmist says, *thou wilt not leave my Soul in the Parts beneath to see the Grave*, and the meaning is, I know thou wilt not suffer my Soul to go into the Grave

Grave with the Body, but will take it to thyself, since I am righteous. Here you see that this Place also, which the Christians look on as the Support of their Religion, is only a stumbling Block to them, and an Occasion of falling." I have long since settled the difference between ~~וְאֵל~~ and ~~וְאֵל~~, and any one may see that ~~אֵל~~ here is the Place the State of Corruption, so I return his Compliment.

St. Paul argues not with the *Hebrews*, as Christians pretend to argue now; he shews them, that all the Law was a Shadow, and insufficient, and referr'd to one who was to be the Substance. Settle that, and these Apostates have nothing to say. Does any of their Stories, forged since, make it better? Nay, far worse, the Doctrine of Devils. Indeed no Man in his Senses can believe, that the Lamb, or *Éc.* was the *Berith* the Purifier; or that the Blood of it purified the Soul, any more than Water which washed the Body purified the Soul, or that the Smell of the Burnt-Sacrifice, or of the Incense, was acceptable to the *Aleim*. The Law did not speak of these, it spoke of Obedience. *Waggen-jel. Tela ignea Satanae Carmen. R. Lipman. Confut. p. 539.* "Remember the Law of Moses my Servant, I wish the Jews would

would obey this Command, and would really consider *Moses's* Words, then it would be well with them, and they would also acknowledge that great Prophet, who as *Moses* foretold, came into the World, and would commit themselves to his Mercy, and believe in him. But as they distort other Passages of Scripture, so do they also pervert this of *Malachi*, and twist it against us. *Kimchi* thus comments upon it — The Words of the Prophet are, *remember the Law of Moses my Servant*, in which he tells us to remember the Law of *Moses* his Servant thro' all Ages till the Day of (the last) Judgment come, that we may observe all that is described in it. The Prophet goes on, *which I commanded him at Horeb*, which is the same as if he had said, *as I commanded him in Horeb*. Not as some (Christians suppose) say, it was only commanded in a literal Sense, for a limited Time, and that an Interpreter was to come afterwards to explain it in a spiritual Sense. So this Place helps you to an Answer against them, &c." Ibid. *R. Isaac Munimen Fidei* p. 157. cap. 18. "The Nazarenes abuse the Law of God and cavil at it saying, that the Mosaic Law doth not promise spiritual and perpetual Happiness to them who keep it, but only transitory and bodily

Pleasure, as *Lev. xxvi.* and for that reason there is not one Passage in the Law or Prophets which mentions Rewards or Punishments for the Soul, but what is said turns entirely upon the Pleasures of the Body, or the reverse. *Answer.* That the Divine Law generally speaks only of temporal Rewards, for this reason, because Man consists of two Parts, a Soul and Body, and so the Precepts are twofold likewise, and regard, some of them, external Actions, the others, the Mind: and since neither the one Sort or the other of these Precepts can be fulfilled without Body and Soul both, the Words of Scripture generally run upon the temporal Reward; because the Pleasures of the Body are understood by all Men, being to be perceived by all their five Senses; but the Pleasures of the Soul are not to be conceived by all Men, whilst they are in this World, not being the Object of the outward Senses, but the peculiar Province of the Understanding; so the Scripture does promise the Soul its Reward in many Places, but in a very few Words, and without enlarging upon it. Besides the Perfection of the Body is the first, and that of the Soul comes after; for a Man cannot arrive to the Perfection of his Mind, but through the Perfection of his Body; if Hunger, any Disease or Grief
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oppress a Man, he cannot perform his Creator's Will ; Hence it is the Scripture promises those who keep the Commandments plentiful Crops, to keep their Body sound and in Health, and drive from them all Misfortunes and Troubles that they may quietly and unmolested attend the Service of the Blessed God, and so obtain the Happiness of the Soul, that is eternal Life, Don't you see in that twenty-sixth Chap. of *Lev.* that the Scripture having enlarged upon temporal good Things, nevertheless hints at spiritual Happiness? for there you read — *I will set my Tabernacle among you, and my Soul shall not abhor you. And I will walk among you and will be your (Aleim) God, and ye shall be my People.*" And much more to the same purpose ; wherein he directly contradicts what he said page 122. cited above, at p. 119. to evade the Body of Christ, that the Scriptures never spoke of Bodies ; and, even by his Evasions here, proves, that the *Hebrew* Scriptures use sensible Ideas to describe spiritual Promises, &c. and that he can shew no spiritual Promises, but what are contained in Words, which describe not the supreme Power, but which, under sensible Ideas, such as *Aleim*, &c. describe the Persons which made the Covenant, the
Emblems,

Emblems, Types, &c. and the Benefits of the Covenant. Even their own People urged, that the Things and Actions in the Law were emblematical, and exhibited something farther. And the Rabbies gave them no Answer, but ill Language. Take the Arguments, which the *Aleim* use against those very Rabbies, for not understanding the Design of them, and apply them to the poor People, who were then wavering; as the very Title of this Book tells you, to make them acquiesce with hard Words and Nonsense. *Rabbi Moshe* the Son of *Maïmen* in his Book called a *Direction to them that Waver*, cited *Pug. Fid.* p. 633. "I know that thy Soul is astonished at that Matter in its first Consideration; it seems hard to thee, and thy Heart is grieved, and thou sayest unto me, what will become of the Precepts and Prohibitions, and the mighty Works, delivered down to us with so much Care and Diligence? Then every Thing, every Particular is not intended for its own Sake, but for something else; it will look like a Cunning, an Artifice, which the Creator made use of, to gain his principal Aim upon us. But what was there to hinder the Creator from giving us the Law or Precepts according to their principal Intention? Why did he not give us Power to understand it in that

Manner, and then there would have been no Occasion for those Things which thou say'st are spoke in a secondary Sense? And now hear the Answer which will ease your Mind of that Concern it is under, and open the Truth of what I have been raising your Attention to. Behold in the Law itself you have something to answer the Point in Question, *Exod. xiii. 17. God led them not thro' the Way of the Land of the Philistines; altho' that was near; for God said, lest the People repent when they see War, and they return to Egypt. And again v. 18. But God led the People by the Way of the Wilderness, and of the Red Sea.*" Others of them are so honourable to tell the Truth. *Pag. Fid. 79.* — " Altho' there are many Things to be met with in the Law, which all our wise Men confess are Signs of Things of Consequence, of sublime and spiritual Things, such as the Description of the Garden of *Eden*, its four Rivers, &c. yet they do not deny their real Existence in the literal Sense, but say, that those Things, which do really exist, are besides Figures of more excellent Things above; such was the *Tabernacle*, which did really exist, and was as described, and was also a Figure of the more excellent Things above — So *Jerusalem* beneath, they say was a Figure of the *Jerusalem* above; but not so as to deny the
the

the whole real Existence of the *Jerusalem* below, which served to a noble Purpose, as being the Tabernacle of the Divine Majesty.

— So we understand the Law, that there are Things there which are Signs of better Things above; yet those Things exist according to the literal Sense of the Words. How much more reasonable is it, that the Precepts, altho' they may point at Things above of a more excellent Nature, should yet be of Use in themselves, and for the Work Sake, which they command. Hence the Law is called the *Testimony*, to signify, that those Things, it gives an Account of, do really exist according to the literal Sense; nor are they said to be *figurative*, so as to deny their real and positive Existence." *ibid.*

133. in *Glossa Talmud.* cap. 5. *Beracot*—
"The Blessed God gave us the Figures of the Tabernacle and Sanctuary, and all their Furniture, the Candlestick, Table, and Altars, as spiritual Figures, that we might from thence get the Knowledge of Heavenly Truths."

The Descriptions of Christ, his Coming, his Power, Rule, Dominion, is taken from borrowed Names of Kings, or &c, but no one can believe, that the Predictions of his Power, Rule, &c. belonged to the Kings, whose Names are used. Besides express Evidence, each of the Prophets,

phets, while he is giving a natural Relation, often runs out into seeming Excesses, which are not at all applicable to the Narration, but are applicable only to him, who is alluded to in the natural Parts of the Story. Speaking of a King, who was to deliver, and his Deliverance, or, when it was by Miracle, describes the grand Deliverer, and his Deliverance from Sin, and Death, from Satan, and from Hell; of a potent Adversary to be beaten or destroyed, describes the Devil, or the Apostate Jews, or Mahometans; speaking of a Prince being righteous, or procuring Peace, describes the Author of Righteousness, the Prince of Peace. Besides many of the Names of Persons, Places, and Things, were given or changed to answer the Design, that while they use those Names, each is intended to express what the Name, in the *Hebrew* Tongue, really means, as *Abraham*, *Israel*, *Judah*, *Levi*, *David*, *Solomon*, they describe him, who is couched under one of these Names; *I have called Israel my Son out of Egypt*. Speaking seemingly of *Levi*, they describe the compound Person; seemingly of *David*, both while alive and after his Death, under that Name they describe the Beloved; so of *Solomon*, the Giver of Peace; speaking of *Sion*, of *Jerusalem*, &c. they

they describe the Church ; so under Representations of Beauty, of Love, of conjugal Ties, or Pleasures, &c. they describe the Spouse, and many other ways. As the Time drew nearer, and as the Jews grew more corrupted, so wanted clearer Evidence, they spoke plainer and plainer ; and, towards the Last End, as the Apostle says, plainly, boldly, openly. The time of Christ's Coming is not only limited by the Existence, or Cessation of several other things, but exactly described to a Year. Though these Brutes have kept no Chronology of their Kings, Prophets, or Priests, nor even of the Times when the Prophecies were published, nor of their Neighbours, and leave us to collect the scattered Fragments of the Reigns of Heathen Kings, if we make them not answer to a Year (though, for any thing they know, he might come to a Day) they think that sufficient to evade the Prophecy. If they could have made any Objection to Christ's Genealogy, they had the Registers of his Pedigree in their Hands, they should have produced them then. If they could have made any Objections to the Time of his Coming, they should have published them then, when there were Men qualified, on purpose, to answer all Objections, and while

the People might have been Judges. Those made 500 Years after, by those who knew nothing of the Matter, are too late, and indeed deserve no Answer.

The Wickedness of Men was not to prevent, but was the Reason for the Coming of our Messiah; and Penitence did not settle the Time, but the Condition Men were in, when, by the Confusion of Tongues, they had lost the Knowledge of both true and false *Aleim*, and had no Objects of Worship, but would be ready to come in.

When these Apostates pretend to prove, that they are to return to their Land, and to have a mere Man, which they imagine, will be their Messiah, they, without Distinction, take in general conditional Promises, after those Conditions were broken, and so those Promises void; special Promises of Time, Place, &c. after those Promises had been performed. Personal Promises to King or Prince, Promises to Christ, and Christians, under borrowed Names, as aforesaid, of *Israel*, *David*, *Sion*, *Jerusalem*, &c. Nay, they labour even to bring the Predictions of Christ's coming to Judgment, to reward and to destroy, for their Restoration. Neither singular, plural, Time, Circumstances, nor
any

any other Method of Writing will hold them. *Wagensel. Tela ignea Satanae, Niz-zachon Vetus*, p. 30. cites *Jer. xxiii. 3. seq.* "I will gather the Remnant of my Flock, &c." which plainly refers to all People which were dispersed at *Babel*, and were to be his Sheep, and have one Shepherd, &c. *Ibid. R. Isaac Munimen. Fidei*, p 155. cites all the conditional Promises for their Return, mentioned *Deut. xxx.* but does not distinguish between national Virtues, or Vices; so Promises or Threats about the Land, and particular Terms about Salvation, or Reprobation of their Church. They, or part of them, returned to the Land, after they had been expelled for their Offences; but that does not prove that they are to be recalled *toties quoties*; nay, even after their Return, the emblematical Presence, the Responses by them, the Direction by the Prophets, &c. which shew'd God's Regard to them as a Church, and which *R. Isaac*, cited above, shews, were those in which the spiritual Promises, under the Covenant, were couched, never returned, nor ever will, but were finished and compleated in the Presence of Christ, whom they and all the rest typified. Their final Destruction was predicted, *Jer. vii.* So, *Pug. Fidei*, 358. "The third possession

of the Land once theirs, which they in vain look for, was to be given according to the vii. ch. of the Prophet *Ezekiel*, to their Scandal, to the Saracens, for he says — *I will bring the worst of the Heathen, and they shall possess their Houses. I will also make the Pomp of the Strong to cease, and they shall possess their Holy Places, &c.* till he comes to that, a little below, *and the Law shall perish from the Priest, and Counsel from the Antients.*” Though our Intercessor, by his last Words, with which they reproach him and us, interceded for that Race then alive, and had it granted; who knew not then what they did, had not seen the Evidence of his Resurrection, the Gift of the Holy Ghost, nor seen the Miracles his Followers performed, nor heard their Preaching, nor seen their Writing, nor the Completion of his Prophecies in the Destruction of their Temple, City, Country, and many of them, and the Dispersion of the rest, which came to pass within the compass of that Generation, of whom many, before that, were come in, as their Fathers were forborn 40 Years in the Wilderness, about which in *Pet. Galatin.* p. 197, 198. *R. Haccados* pretends to assign Reasons; I find not that he interceded for any of their Posterity; and
without

Alterations by Rabbies forged.

133

without that, there is no Mercy or Benefit for them, by any Penitence they talk so much of, nor any other Means, but submitting to make him their Intercessor. Thus far what is spoken by the Prophet is fulfilled in them *Hos. iv. 4.* *And thy People are as [חֲדָשִׁים] those that contend with their Intercessor.*

They constantly object, that the Predictions of those who were to come in, and worship the *Aleim*, are not accomplished. As *Moses's* Miracles, though many and great, were only to renew and confirm the Types, and the Jews in dependance upon them for the Time, and Hopes of what was typified by them, they made few Converts or Profelytes. So the Promises that he, and the later Prophets, made, could never take Effect to that end, could never make the rest of the Sheep come into that Fold, till they saw those Types, and those Promises compleated. He and they shew, how Men were to know the Person who was to compleat them. And the Knowledge of these Types, and Promises, were providentially dispersed by the Captivities of these Jews; by the Dispersions of them the Bible, and their Translations, of which the LXX and a Targum have come to us, were communicated to the greatest Part of the then

World, who worship'd they knew not what. And though very few of the Jews, after their return, were Believers; when Christ came, and performed the Miracles that were predicted to be performed by him, such Jews as did believe came in, and soon after great Part of the then World: And though the remainder of the Jews, who were Apostates; and, when Christ came, and their Successors, have done as much as so many Devils could do to oppose it, not only, by speaking, writing, lying, forging, &c. but after many fruitless Attempts, by setting up *Mabomet*, and forcing infinite Tracts into that slavery; Yet the Prophecies are compleated, and there have been and are, comparatively, infinitely more come in, than ever there were in that small Tract of *Canaan* or *Judea*, which is but little more than equal to one of our large Counties. And what they object to the Lives, or Manners of Christians, 'tis certain the Primitive Christians outdid any that ever were among the Jews, or in the World; what is among them since, is mostly owing to the Seed these Apostates have sown; and as the Jewish Church had alternate States of better and worse, even so has the Christian Church; and when the evil Seed, those
Apostates

Apostates have sown, is once rooted out, and their Scriptures shewed in a clear Light, and consequently all their Forgeries shewed to be what they really are, we may hope to see Christianity appear in the Lives of it's Professors.

The Evidence *Moses* gave of his Mission, and the Design of his Writings, and of his Explanations, if he gave them any, was chiefly to fix the Evidence of the Essence by a Name ; of the Persons, by Names from their Actions, or Facts, and their Power in Creation and Formation ; and to describe the Manner of their Existence and Actions, by the natural Emblems, the Names, their Motions, and Actions ; which I have shewed, and which admit of no Evasion ; to shew Man's first State, and his Fall, and the Means of his Redemption, Hieroglyphically, and by Types, Services, &c. all since, and long before these Apostates writ, accomplished in Christ. The Apostate Jews would have us to believe that *Moses* used Words for the Object of Worship which have no Significations ; writ the Law, and forgot either to write, or tell them by Words, what it, the Figures, and each Sacrifice, &c. mean'd ; never so much as pretend that *Moses* said a Word about the *Cherubim*, the Names, the Sacrifices, &c. have not themselves offered to

explain the first principal Evidence, nor offered to give us the proper Signification of each Name ; which, expressed the Essence ; which, was One ; which, the Persons ; which, were Three ; what, the Actions ; or &c. were, from whence they took those Names ; nor the Emblems ; nor why the Persons took their Names ; nor so much as touched upon it ; but, instead of that, have with their utmost Skill form'd an infinite Number of impudent Lies, and play'd a vast Number of juggling Tricks, with Letters and Numbers, too stupid to be mentioned, to divert you from enquiring into the Signification ; nay, at last, have forbid them to pronounce the one, and have made as many Excuses and forged as many Lyes, and made as many Alterations, by pointing, &c. as 'tis possible, to divert us from the true Construction, and to lead us into false Constructions of the rest. These Things would not suit their Scheme. If these had been settled, there had been no Dispute about the rest. Nor have they given us any Account of the first State, and Fall of Man, nor of the means of retrieving him, nor of the Origin of the chief Things, or Actions, for that End ; of the Covenant, so often refer'd to, when it was made, who were Parties, what were the Conditions sworn to be performed ; nor of the

the Hieroglyphical Exhibitions, and Types, what they shadowed or prefigured ; nor why Sacrifices, and the other Ceremonies, were introduced ; nor what those who performed them first, and till *Moses*, mean'd by those Actions. And since they allow that some Parts of the Writings of *Moses*, and many Parts of the Writings of the other Prophets, plainly, or by Shadows, refer'd to and were applicable to a Messiah, who was to be expected, and to be known by such Descriptions, or Shadows ; why all these Exhibitions and Types might not be so also, though some confess, the most of them deny. Nor do they tell us to whom, or what, or for what, the Heathens before *Moses*, or since, performed these, or any other Services or Ceremonies ; but by a parcel of fabulous, idle, insignificant Stories endeavoured to evade the Meaning of them ; and teach our Doctors to renounce the Types, the Evidence of Christ ; and tell you, by wholesale, sometimes that *Moses's* Law was only about Temporal Things, to obtain what they wanted, to avert what offended them, or &c ; others, who allow that they were Representations of something higher, will not tell us truly what. But they generally tell us, that the Heathens performed

performed these Services to the Devils; and leave us to suppose that they were instituted by those Devils; and that the Law given by *Moses*, about those Services, was the first Institution, given by God, about those Things; was to bring the Jews from Idols; and was nothing but instituting shedding of Blood, burning of Bodies, and such Services as pleased the Devils, to be paid to God, to atone for Sin, make the Jews holy, and acceptable to God, and qualify them for Enjoyment of eternal Happiness with him hereafter. If this had been the Case, it had been very politically done of *Moses* not to have writ, or published this Meaning of those Services; but to have shewed them secretly to the Chiefs of such Brutes as were satisfied with them, and would keep the Secret; and their Masters deserved to be burnt for publishing them, much more for forging them.

Their third Design (as above) is, by an infinite Number of groundless impudent Stories and Assertions, by an infinite Collection out of what was accomplished, and committed to Writing, and by the Perversion of those, and of the Sense of the whole Scriptures, to insinuate; that those Scriptures were not writ as they were to be read, nor to be understood as written; but that *Moses*, in his Time, gave some secret
Instructions

Instructions about what he writ; and that *Ejdras*, or I know not who, had done they knew not what, about the rest; and that these Secrets were kept by a Body of Men instituted, and succeeding, with vast Powers, &c. after an unintelligible Manner; and that the Stories which they writ, and Directions about the Alterations they made, by false Constructions, &c. and the Substance of the Explanations they gave, and the Sense of each Word and Text so wrested, were never known publickly, nor written before, but came down to them by Tradition; and, encouraged by their then late Success in forging the *Alcoran*, they fixed all those false Constructions, Readings, &c. by Pointing, and therefore their own poor People were to mind these Stories, and be satisfied. It was a long Time before their own People, who had common Sense, would come in, of which hereafter; but there was no other Subterfuge. I cannot think they ever expected Christians would be so stupid as to mind them. There are some of their Rabbies that contradict these Designs; one, in one Point; another, in another; so that they scarce all agree in any one Point, nay indeed scarce two in one Point.

I have, in my Writings, sufficiently proved, that the Hebrew Writings, as *Moses* and

and the other Prophets left them, are diametrically opposite to every Tenet of the Apostate Jews; and I have already hinted at the Attempts they have made to make, as much as they understood of them, to bend to their Scheme. As this must be done by an Authority greater than the Writings, I have shewed you that they have pitched upon Oral Tradition, and what they would insinuate Oral Tradition to be, and what it really is, what Authority they give to it, and what degree of Evidence they rank it in; and that it is nothing but a Heap of villainous Forgeries. They only pretend to make it equal with the Authority or Evidence of the Writing, but that destroys both; for its Authority must be greater, else it could not alter a Letter of the Writing. If it can do that, the Writing is void; If it cannot alter the Writing, the Tradition about any thing that is written is void; in fact, they have given the sole Authority to Tradition; *Pug. Fidei*. p. 630. *In Talmud*, &c. "Some say there is more in the Words of the wise Men, than in the Words of the Law, i. e. the Words of the wise Men are of greater Authority than the Words of the Law," and have patched almost every Word in the Scriptures, as far as that would do, by false Grammar, Reading, Pointing, &c. And explained away

away the meaning of the whole, and each Article, by Stories, Comments, &c. so, have made the Words of each of those Apostates of greater Authority than the Writings of *Moses*, and the other Prophets; and this suits their cursed Scheme, and our Rabbinical Men are so stupid to believe, or so wicked to attempt to make others believe, that this Stuff will suit the Christian Scheme, and that it is to be taken with, that is to over-rule, the sacred Writings. So, that when any Text describes the Trinity, or any part of the Christian Religion, we are not to use it as it is writ, but as they have mended it, which in many Places is taking away the Evidence for Christianity; nay the very Descriptions of natural visible Things, some of which are the Types which convey the Ideas of the Trinity, &c.

I need not go through their new Method of Reading, nor that of Pointing here, but tell you what they mean'd by them, and what Uses they make of them. *Pug. Fidei, observat. Voisin. p. 88.* — "That is, says R. Isaac, *the Reading of the Scribes; The taking away of the Scribes; and what is read but not written; or what is written but not read*, are the Constitution of *Moses* at Mount Sinai. — So the Reading of the Scribes teaches you to read *Schemaim*, and

not *Scbamim*." Before I go farther, 'tis proper to shew why they alter this; 'tis writ the plural Masculine of $\square\psi$, so the Names. The Substance of them are said to be created by the *Aleim*, in the first Verse of *Genesis*; and those Names of that Substance are immediately distinguished by Spirit, Light, and Fire; and those three Names are used not only for this Substance, in three Conditions, but emblematically for the three Persons, the *Aleim*. If this Word be read as 'tis writ, it destroys all the Religions in the World, except that of the Christians. If the Creators or the *Aleim* have three Names, these Apostates are gone, and their Spawn the *Turks*. If Fire, Light, and Spirit be but Emblems, so Names, of the Three who created them, the Heathen System is gone. If it be read as they would have it, no Man, by any Usage in the *Hebrew* Tongue, can know what it means; they would have Water expressed in it, that is part of the Earth, and confounds the Distinction. They have shewed what this Word mean'd, *Pug. Fidei*. p. 476. in *Mechilta* upon *Exod.* xviii. 3. "When *Moses* said to *Jethro*, give me thy Daughter *Sephora* to Wife, *Jethro* said to him, engage to do one Thing, I shall name to thee, and I will give her thee. — He said, what is it! He said to him,

him, thy First-born, shall be for the Worship of Idolatry; those that come after for (the *Name of Heaven*), (for the Worship of the God of Heaven) *Moses* promised it, *Jetbro* said to him, swear unto me, and he swore unto him, &c. As these things were done in the Dark, they differ who did them; all acquit *Moses*, some suspect *Ezra*, *ibid.* 91. "One Jew, *Elias Levita*, a *Grammarians*, departed from the received Notion of his Masters, and made no scruple to affirm that the Vowel Points, and the Accents were not invented by the *Masorets of Tiberias*, till after the *Talmud*. These are his chief Arguments; first from that common Saying of the *Talmud* and *Midraschim*, *don't read so, but so*, he argues that if the Points had been given at Mount Sinai, and the Words had been pointed in this Manner, that then the *Rabbins* would not have dared to have said, *don't read so*." Hottenger Thesaur. Philol. p. 553. — "How do you think *Moses* left the Book of the Law to the *Israelites*? Without doubt, says *Cosri*, the Book had no Points or Accents in it, but was as free from them as we have it to this Day. This is in Lib. Cosr. p. 25." August. Pfeifferi Crit. Sacr. Exerc. III. de Masora.

The great Assembly of the Authors of this Work Resided then at Tiberias

*The Hebrew Writings perfect.**They set the first Hand**To this laudable Study.**Yea they invented Pointing,**They delivered it down to us,**Yea they added the Accents,**That the Law might be explained by them.*

They alledge also on this Side *Aben Esra*, *Elias Lewita*, *Capellus*, and *Buxtorf*, the Father, Tib. c. 3. *Pug. Fid.* 89. *Abrahamel* in his Preface on *Jeremiah* — I take the matter to be thus; that *Esra* and the Men of the great *Synagogue*, found the Books of the Law perfect and entire, as they were written before Pointing." The only Evidence brought to support it, is *R. Azarias* from *Jerem*, *ibid.* 92. "*The Samaritans also have the Pentateuch in just as many Letters, but differ in the Characters and Points*, *ibid.* 93. *St. Jerom* says expressly, it matters not whether you call it *Salem* or *Salim*, since the *Hebrew* has but few Vowels with the Letters in the middle of a Word," which are directly against them. *Ibid.* p. 93. Says *R. Azarias*. "So according to my Account all the Sayings of the wise Men, which we have at the Beginning of the Chapters, are reconcileable; that the Points were deliver'd at Mount *Sinai*, and being restored in the Days of *Esra* and after the *Gemara*

Gemara was finished, having lain for some time in Oblivion, and unregarded in the Possession of the Vulgar, seemed to have been then first given out to us. So likewise doth my Opinion agree with them that the Vowels which were to be written with the Letters were as old as the World itself; this is agreeable to that of the *Talmud*, Book *Megilab*, Chap. 1. *They forgot them; they restored them, yea they founded them.*" Ibid. 696. Upon showing the Alteration in ~~my~~ *my Incarnation*, *Raymond* says, "You must know that neither did *Moses* point the Law, whence the Jews have it without Points, i. e. without Vowels, in the Copies they use; nor did any of the Prophets point their Books; but two Jews, one called *Neptali*, the other *Ben. Ascher*, as we read, pointed all the Old Testament; which Points with some little Strokes are instead of Vowels." *Wagensel. Tela ignea Satanae, R. Isaac Munimen Fidei*, 195. gives you Instances there, and elsewhere, how by pointing, and so altering Words about Christ, they compose their *Munimen Fidei*, "if the Adversary urge, it is not נון in our Books with the *Koph* pointed with a *Scheva*, and the *Resh* with a *Kamets* in the active Voice, but נון the *Koph* pointed with *Kamets*, and the *Resh* with *Zeri*, in the passive Voice, and to signify

nify the same as if it had been written **אֵלֶּיךָ**, and that the Scripture meant that the blessed God gave the Child all those Names; here we will answer and say, we know that your *Jerom* has so translated it for you, &c. *Ibid. Carm. Lipman. Confut.* p. 521. *Pet. Galat.* p. 22. Another Method of Correcting used by the Scribes, (as we meet with it in some Places of Scripture,) is without altering the Letters of what the Prophets have writ to point it contrary to the natural Sense of the Words: For the *Hebrews* have no Vowels, but supply their place by a sort of Dots or Points; and so the Reading, by the help of these Points, is quite different from the Writing, and bears a quite different Sense." See more such, *ibid.* 23 & 82. "They tell you downright Lies, they endeavour to pervert the Word by false pointing." Number of Instances. So *Pug. Fidei*, p. 200, 244, 547, 548, 549, 669, 670. Numbers of Confessions. *This is a Correction of the wise Men. But it is a Correction of the Scribes*, in many Instances, *ibid.* p. 223. "This is enough to shew that the Jews are Corrupters of the Text, Thieves and Lyars." If any one expects that I should, from their Writings, where there is neither Truth nor Agreement, prove that any one of their Authors

thors named existed, or when, and where; or, that there are not different Accounts, in different Authors, of each of them; or that there were not others called by the same Names, at other Times and Places than those supposed, as they pretend *Buxtorf* has proved: I desire to be excused, that is not yet the Point in Issue. They must prove many things, which way concerns not me, before it be a Question, whether Pointing be authentic; and the Evidence must be of the same Species as there is for the Letters. I am not the first who rejected them. *August. Pfeiffer. C. S. Exerc. iv. de Trihæresio Jud. p. 196.* "The *Karræi* are so called, as from being Scripturists, Textuists and Biblists from adhering to the Text in Opposition to the Traditions of the wise Men." *St. Paul* confesses himself to be one of this Sect, *Acts xxiv. 14.* *But this I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Fathers, believing all things which are written in the Law and in the Prophets.*

Though they pretend to no oral Tradition from the Writers of the rest of the Scriptures, yet they have forged a Parcel of idle Stories about *Esdra*s, doing, no body knows what; if he were a Prophet,

what they ascribe to him was not in his Power. 'Tis certain, there were Copies then in many Hands besides his ; and, if he could or did explain the rest of the Scriptures, to some then in Being, who had lost the Knowledge of the *Hebrew* Tongue, that will not entitle them to a Power of preserving traditionally, but only to the Impudence of stealing, and claiming what is true, or has any part of Truth, or of the Meaning of the Scriptures, in their *Mishna*, or *Talmud*, &c. So far from their being preserved by Tradition, that after they had seen the Accomplishment of all their Scriptures in Christ, and that He, and his Apostles, and Followers, who had the Gift of Tongues, had, during many Years, contested and explained them in every Point, of which we have only a few Hints written ; after these Gifts ceased, and they had continual Contests with those who had preserved that Knowledge : They have recorded their Defences, without so much as naming the Christians, or what they said. Sometimes they give us their Names, as *Wagensel*, *Tela ignea Satanae*, *Carmen*. *Lipman*. *Confut.* 391. "Come let us hear *Kimchi* — you may compare what he says in his Book of *Roots*, on the Root *כח*, where he says the same. Our *Lipman* in *Ni-*

zachon — i. e. The rural Dean of Landau said, to me, &c. *ibid.* 521. Here we will answer and say we know your Interpreter, *Jerom* has so translated it for you, after his way, &c." After, 'tis likely, the New Testament, &c. had been translated into the *Chaldee* or *Syriac* Tongue ; after they had the Perusal of Books upon those Subjects, in each Country where they were dispersed ; after they had the liberty of picking and preserving which they pleased out of all the Writings their cursed Messiah *Mahomet* and his Successors destroyed, in all the Christian Countries and Churches, except that of *Rome* : When they knew what Texts the Christians produced in Evidence, what Constructions they gave, when, or how they assigned their Completion ; They then knew how to attempt to wrest the Sense, to apply them falsely, to assert any thing in Time, or Circumstances, or, &c. which would make a shew of evading their Completion, at a Distance of time, when the Knowledge of many things not recorded were become uncertain. And the Sum of all their pretended Arguments, or Evidence, is their Antiquity ; and when that is rightly stated, they have the LXX, and *Targum Onkelos*, but no other Footsteps of Antiquity. They had seen the Completion,

heard the Trial and Application of every Sentence in the Title Deeds, nay, had Copies of the Trial; so, knew how to steal, and twine every thing then; and for those Ends, they set up their cursed Schools, collected Materials, &c. so come to Court with Writings, forged after this. Now when one, who has Right of Presentation, has a Relation, a Friend, or one who thinks as he does, who hath been bred a Tradesman, a Soldier, an Attorney, Lawyer, or, &c. he makes him a Divine. If one who had been an Attorney, and had but known the least of the nature of Evidence, had been made a Priest, when these Things were first offered, and Priests had proposed no Advantage by them, not a Word of them had been admitted, or suffered to be read in Court. However, from first to the Time assign'd, they spent 5 or 600, nay I may say 1000 Years, with greater Application, than many others do to pursue the Truth, in robbing every Article in the New Testament, and all other Writings of every beautiful Parable, of every Sentence of what they call Morality, and twined them to make them theirs; of every Passage which explained any Part of the Old Testament concerning Christ; and in extracting all they could get out of the Books, &c. of Hereticks,

Hereticks, which had improved their Scheme, to serve their Turns; and in attempting to apply them to their imaginary Messiah, and their Scheme; and in attempting to obviate all the New Testament; or by preaching or writing in favour of Christ; and in forging them in the Times of Darkness and Ignorance, and ever since improving them by Glosses, &c. When the first Attempt to reform, and both sides began to look into, and learn the *Hebrew*, and a little Light appeared, they gave us these out again; the Parables and Morality not at all altered in Sense, the rest only varied to answer their Scheme, as is demonstrated by infinite Numbers of Citations, and Comparisons by *Raimundus* and by *Voisin*, the Citations of the New out of the O. T. from p. 124. to 134, and Sentences, &c. out of the N. T. to 144. &c. to serve the Purposes of the Church of *Rome*; and might be still more plainly shewed, if it were necessary; and, with impudence beyond that of the Devil, they tell us this came to them by Tradition. Nay, as many of these were written, some a little before, some since the Church of *Rome* introduced Auricular Confession, Penance, &c. 'tis hard to determine, whether they first forged the Stories, and the Ro-

mish Church put them into practice from
 those Forgeries; or the Church of *Rome*
 introduced the Practice, and these Apostates,
 that they should not come behind, have
 inserted Accounts of the Practices of such
 Stuff, which were never heard of before;
 and tell you, with the same Assurance, that
 they had these by Tradition, as they had
 the rest; as *Voisin*, in his *Proœmium* and
 Notes upon *Pug. Fidei* hath shewed to
 the same Purpose. Indeed, if I were al-
 lowed to judge, by the Appearance of
 Things, I should charge the Apostates
 with the Forgery; because 'tis of a piece
 with the rest of their Scheme, to set aside
 the Sufficiency of the Righteousness and
 Atonement of Christ. Thus they have pres-
 served the Substance of the Sense, in which
 the Primitive Christians explained the Scrip-
 tures in many Points, and the Sense of the
 ancient Hereticks to vary, or evade them;
 and have forged an infinite Number of im-
 pudent Lyes, and senseless Stories, to the
 Purposes aforesaid; but cannot prove that one
 Syllable of it came by Tradition. And 'tis
 vast Satisfaction to a Christian, who sees
 these, to find that the primitive Christians
 who had Explanations from those Inspired,
 and who did not understand the *Hebrew*
 otherwise, for there were no others who
 either

either could, or would inform them, have asserted the Meaning of most of the Texts in the Prophets concerning Christ; as appears from the Objections, and Evasions of the Apostates, in their Writings; tho' the Christians, after those Gifts ceased, were not able, for their want of understanding the *Hebrew* Language, to justify them. Now, when the Intent of the Scriptures, and the Meaning of the Words for the chief Things, are known, and the Scheme of these Apostates, in each Article, is also known; great Service may be done, by their Evasions, to the pointing out, and Explanation of those Texts, which were explained by the inspired Men, after Christ, by changing their Evasions to the Truth. And it is also of use, to find that wherever there is a *Hebrew* Word, which opposed the Scheme of these Apostates, and which no Construction, nor any Stories they could forge about it, could secure them so, but that it might be construed to destroy their System; that they took to their last Shift of reading it otherwise than as it was writ, by adding a Mark, which they call Pointing, to insert a Letter, and make it a Word different from what it was, or of another Root, or of another Signification, than the Word
would

would have been without pointing, in that Context. If these Alterations in the Letters, and, so, in the Significations of Words, were apparently casual, or about Matters which appear to us to be of the least Moment in the Scriptures, it might have appeared to have been done by Mistake: But if they are only, or chiefly, in Words, which are in Points disputed between these Apostates and Christians, which they could not evade any other Way, and that they change the Reading and Meaning of these Words, which concern our Terms of Salvation, we desire to be excused from making our Enemies our Judges; we must stick by the Text.

Any one, who has considered an Author, and finds some Things clearly, and some bunglingly performed, can easily see which were his, and which he stole. When these Rabbies come to meddle with any Matters, which the Christians and Hereticks had not done for them, as Philosophy, Astronomy, Chronology, the History of their own People, or their own Affairs, or forging any other of their Stories; they shew themselves to be the stupidest Dogs that ever lived. There was an eminent Instance of this in a late Publisher, who had the Impudence to pretend
to

to be the Author of the Substance of what he only handed out, by one of the real Authors putting him upon writing a Piece, all himself, whereby he shewed his own Judgment, and that of all his Admirers.

As the Devils were forced to confess Christ, so surely this Seed of the Devil have confessed him, in abundance of Instances, more plainly than ever they intended. But it is likely the Publication of the LXX, and Targum, before Christ, forced them to do many Things against their Will; and, it is likely, if they had not been published, we should have had another Scene. *Tob. Pfanner. Syst. Theol. Gentilis purioris*, p. 499. "The later Jews, whom *Cunæus* (*de Rep. Ebr. Lib. 3. cap. 4.*) says, were so incensed and grieved, that the Bible was translated into *Greek*, at the Request of *Ptolemy Philadelphus*, that they had a publick Fast for it every Year, on the Eighth Day of *Theuth*. Whence it is easy to see, what Care or Desire such Men, who could bear so much Malice and Hatred to any Men whatever, would have to instruct and reform the Heathens, when their sole Desire and Business was to prevent their coming to the Knowledge of any Thing right and good."

But

But these Concessions avail nothing; for, as there are thousands of Lies so bare-faced that they cannot defend them, so, if there be some Truths, they will not be bound by them; they do not assert, that any one of their Books is altogether, or in every Point to be belieyed, but the Opinion of the Majority of their Rabbies; so, we can never join Issue with them.

These Apostates, to make this Story of their Tradition go down, pitch upon a sacred Number which was used, both in the Old and New Testament, for Men, &c. And tell you Stories of their *Sanhedrim*, composed of 70, and a Succession of them, being founded upon the Establishment of *Moses*, who were Judges extraordinary; and may as well claim a Succession from *Moses*, or &c. of their Authority over Kings, and punishing of them, &c. from which the Pope, and his Conclave, derive their Authority; which are all demonstrably mere Fiction, and impudent Lies, founded upon evident Misconstructions. Those God, or *Moses*, appointed Judges of Matters, under *Moses*, were Elders, Officers of the People, and inspired, not Priests; and supported upon the false Construction of קהל for a *Sanhedrim*

Sanbedrim of the *Aleim*, to signify Judges. For, besides Appeals from any of these seventy in weighty Matters to *Moses*, any of these Judges in Matters where there was no Evidence, or not sufficient for him to determine by, was to bring the Case before *Moses*, and he was to enquire of the *Aleim*, and to take their Determination, by the Response of the Oracle. This *seventy* had no Subsistence in the Time of the Judges, nor of the Kings; whatever the Priests, &c. had, after the Captivity, when they were subject to other Nations, was not of divine Appointment, as appears by Scripture, but by Grants, or Permission from the Princes they were subject to; most likely was usurp'd, under Pretence of their License to enjoy Liberty in their Religion, and not to interfere with the civil Authority, when any of those Princes had Vice-roys, &c. there, but to permit to act in Matters of Religion.

These Apostates, by their oral Tradition, alter the Texts to serve their turns, but the Forgeries of the History of their *Sanbedrim*, as of consistory Judges, &c. if admitted, destroy at once the greatest Part of the Bible, the Veracity of the History, of the Authority, and of the Actions

Actions of the Judges, of the Kings; of their Officers, and of the Priests; nay even of the Determinations of the Oracle. Before the Reformation began, the Popes burnt all the Jewish Books; there are two Temptations which have since prevailed, and induced them, &c. to suffer the Stories about it to be heard. The Honour they pretend to pay to its supposed Members, whom they would make learned Men; and the Foundation it gives for the pretended Authority of the Church of *Rome*, &c. these have made Men, who supposed themselves learned and Church-men, insert these Stories, and become Advocates for them, such as *Raymund Martinus*, and more eminently, when that Authority began to be more earnestly disputed, *Voisin*, &c. And others who opposed them, have done it too tenderly. The very Texts they produce in Evidence to support the Appearance of such a Body, from the first to the last of the Prophets, demonstrate that during that Time there was no such thing in being, and that such supposed Authority, and Actions, were absolutely inconsistent with the Authority placed in others, by the Scriptures, and with their Actions recorded there. They seem to found the Titles of its Members in *Beresbeth*, cited
Peter

Peter Galat. p. 94. upon *1 Par.* ii. 55. And the Families of the Scribes which dwelt at רבב Yabbez, i. e. Teachers, &c. which happens to be a Name compounded by a Woman, *1 Par.* iv. 9. of no Root or Signification, nor ever used, but as she says, taken from רבב Pain in the Birth of him she so named. *Herm. Witfii. Miscel. Sacr.* finishes his Dissertation *De synedriis Hebræorum*, p. 563. thus — “ Not under the Kings; for which of the Kings was either appointed, or dethroned, or re-proved by the *Sanhedrim*? as the Kings were, such for the most part were the People; we never read of the *Sanhedrim*’s having any Influence. The regal Power is described by *Samuel*, *1 Sam.* viii. 11, &c. What Business has the *Sanhedrim* here with the King? If there was nothing else, this alone would shew how false the Stories are which these Dotards the Rabbies tell us of the Power of the *Sanhedrim* over the Kings, even to whipping. *Petit* says well, *That the Jews have nothing but Imagination for that Form of Government; no Princes reigned upon those Terms. Consult the Bible, read Josephus, one of themselves, who gives an Account of the Jewish Affairs. I will venture all I am worth in the World upon it, that there is not one*
Word

*Word of Proof for it; but the very contrary is required of them in Samuel at Saul's Inauguration, by God himself. To proceed: There was no Sanhedrim in the Time of Zorobabel, Ezra, and Nehemiah, who having Authority from the Kings of Persia, ordered many Things among the People; but it is no where said they consulted the Sanhedrim. First, it is very remarkable to our Purpose, that, *Neh. ix. and x.* they make a solemn Covenant to reform the Church, by which they bind themselves to all the Duties of Piety and Virtue; the Covenant is signed and sealed by above Eighty of the Princes, the Levites, and the Priests, whose Names are mentioned, these were joined by all those who had Knowledge and Understanding. Where was our Sanhedrim now, who ought to have been first on this Occasion? LXXXVIII. From all this it appears very probable to me, that the Sanhedrim got at last into Power, when they were under Subjection to the *Macedonian* Princes, the Successors of *Alexander the Great*; and hence is the Name derived, for the *Macedonian* Senators, who governed Affairs, were so called, according to *Livy, Lib. 45. cap. 32.*"*

And,

And, besides attempting to shew an appearance of a Possibility of the Manner of the Descent of their Traditions, one of their principal Ends, as above, appears to be to evade the Meaning of the Word *Aleim*, to make them who determined all difficult Matters by Oracle, *Judges*. *Exod.* xviii. 15. xxi. 6. xxii. 8, 9, 28. *Deut.* xix. 17. and the Temple or the *Sanct. Sanctorum*, the House of those pretended Judges. *Disput. R. Jech. cum Nicholao*, p. 9. — “ Do you believe all that is contained in these four *talmudic Digests*? The Man of profound Wisdom answered: Yes truly, I believe all the Determinations and Decisions in them, for these are delivered down to us by our wise Men for our Instruction; and take the Name of *Talmud*, and their Rise, from *teaching* and *instructing*, which we are commanded to do in the Scripture in these Words of *Deut.* xi. 19. *And ye shall teach them your Children*. There are in it some pleasant entertaining Things, designed to amuse the Mind, and lead it on to Knowledge, and instruct it by Allegory. There are besides some Things in it which the Ignorant, the Epicurean, and the Prophane, may think incredible; of these I am not obliged,

M

ged to give you an Account; for these you may attend to, if you please; if not, you may lay them aside, for no Controversy is ever determined by them. — p. 11. There are also some Precepts, which cannot be understood without Tradition; whence it is written, (*Deut. xvii. 8.*) *If there arise a Matter too hard for thee in Judgment, &c. thou shalt go up to the Place; and it follows immediately (v. 11.) according to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do.* It is certain therefore, that the blessed God has committed his Precepts to the Care of the wise Men. Besides, since it is written, (*Deut. xxxii. 7.*) *Ask thy Father and he will shew thee, thy Elders and they will tell thee;* it remains, that there is need of Tradition." That of *Deut. xvii. 8.* is a Precept directive to each Country Judge upon any Case, civil or criminal, when there was no King, and where no Rule or Evidence appeared, that Justice might be executed, as stated above; to go to the Place which *Jehovah Aleim* should choose, and to the Priest, Levites, and Judge in being, and enquire, (because if they could not decide, they had Right of

of enquiring at the Oracle; and, in such Cases, none but the *Aleim* could determine) and according to the Response they gave him, to do. This is far from an Appeal, of one who thought himself aggrieved, to a superior Court, or *Sanhedrim*, and proves there was no such Court. And this held not, but when there was no King, and while the *Aleim* chose that Place; not after *Sibb* and *Jerusalem* were rejected, and there was no Presence at either; much less when and where the *Talmud* was writ, much less still about what was writ in it, which is foreign to these Matters. That of *Deut.* xxxii. 7. is a Direction to enquire after what State their Forefathers were in, at first, and what God had done for them, and is nothing to the Purpose or Case in Point. Would these Fools have us believe, that the Judges and Kings were subject to them, or punished by them, or that the High Priest, &c. was to be directed by any Court, how he was to execute his Office? When any Doubt arose about the Ceremonial Law, or any other Matter or Thing, even about the Civil Law, or where there was want of Evidence, or about the Law against Criminals, *Moses*

himself was to consult the Oracle. *Exod.* xxv. 22. xxix. 42, 43. xxx. 6, 36. *Num.* xvii. 4. *Lev.* xxiv. 12. and so were all that succeeded him, Priests, or Judges, or Kings; and when in the Land, *Josh.* xxiii. 2. xxiv. 1. *Wagensel. Tela ignea Satanae Nizzachon vetus*, 133. (to prove the Apostles who suffered were not the Servants of God, he shews what threatened the Prophets, who were preserved, but forgets the *Sanhedrim* — “So God delivered *Jeremiah*, whom they so often attempted to kill; according to his Promise, *chap.* i. 18. *I have made thee this Day a defended City, and an Iron Pillar, and Brasen Walls, against the whole Land, against the Kings of Judah, against the Princes thereof, the Priests thereof, and the People of this Land.* *Ezekiel* also, as he writes himself, *chap.* ii. 6. was commanded, *Thou therefore be not afraid of them, though they be Briars and Thorns to thee, and thou dost dwell amongst Scorpions: Be not afraid of their Words, nor dismayed at their Looks.*” When they had forfeited, and lost that Privilege of Responses from the Oracle, and at the same Time lost their Language, they were in much the same Condition as the Heathens, could not read, or understand the Scrip-
tures,

tures, and had lost their Emblems, and their infallible Guide; so, could not tell one another their Confessions. There was no occasion for Translation before the Captivity; and no one durst offer to put the Text, which was perfect, into other *Hebrew* Words; and, if there had been one so impudent as to have done it, others durst not have received it; nor, for the Reasons aforesaid, durst any one presume to write upon, clear, or determine such, as they call their difficult Points, either in the Law or Prophets, which they now leave, till such another Determinator come.

Pug. Fidei, p. 26. — “ From the Days of *Moses*, (who rests in Peace,) who received the Law in *Mount Sinai*, from God himself, Mouth to Mouth, from him to the Time of our Holy Doctor (*Jebudab*) was there no Book written concerning the Oral Law: For this was formerly the Custom and Manner in *Israel*; the wise Men took the Statutes, one from another, by Word of Mouth, as they were delivered; but their Disciples were allowed to mark them down, and record, in some Manner, those Statutes, lest they should be forgotten, which nevertheless they kept secret, and called the Book of *Secrets*. This was the Custom till a Priest came

ministring to his God with *Urim* and *Thummim*, with Wisdom, and the Fear of Sin; this was our holy Teacher, the most upright of them all, &c." Here is an Evasion; they had Priests to enquire, till they were banished, and needed no Teachers. And, for those Reasons, they had not, nor did there ever appear a Line in *Hebrew* upon any of those Subjects. When *Ezra*, and some others after him, who had writ and read the Law, and had preserved only such a Knowledge of it, as we see in those poor Performances the *LXX*, and *Targum*, they were forced to explain what they knew of the Law, &c. to the People in *Chaldee*, and teach others who were to succeed them, what they could of the *Hebrew*, as we say, by the Book; thence arose the Necessity for Schools, as for a dead Language. No King, or Princes of any of the Ten Tribes, and, *Ezra* i. 8. but one of the Tribe of *Judab* is mentioned, or such as had inferior Power, or Jurisdiction, within their Ten Tribes, or Districts, returned; nor does it appear, that the lineal High Priest returned; nor, though they registred, does it appear, that those who returned of each Tribe, possessed only the Land of that Tribe, or that Family, but *Nebem.* xi. 1. that

that they cast Lots for the Land. And as there were none who had seen the secret Emblems, and scarce any, then alive, who had, at Years of Discretion, seen the publick Emblems, or the Sacrifices, and other Services performed; and if there were a few such, as *Ezra* iii. 12. the length of Time, their great Age, &c. would make their Accounts very imperfect. Hence they would have continual Doubts, Disputes, &c. about those Affairs, and about the Meaning of the Scriptures, which led them into, or confirmed them in that cursed Mistake, of taking a temporal Prince for Christ, and divided them into Sects, and such as they themselves shew. And, in this Confusion, they who knew any thing of the *Hebrew* Tongue, assumed the Title of Scribes, Expounders of the Law, *Rabbi*, &c. *Cyrus* gave Licence *Ezra* i. 1. to the Jews to return to *Judea*, and to exercise their Religion; but, *Nehem.* ix. 38. those who returned were as much subject as those who stayed, and his Governor determined even about the Priesthood, according to their Law, *Ezra* ii. 63. In a doubtful Case, where the Register was pretended to be wanting, suspended them till a Priest arose, who should use *Urim* and *Thummim*; and,

Ezra v. 1. they were directed by *Haggai*; and *Zechariah* prophecies to proceed in building the Temple. *Artaxerxes*, *Ezra* vii. 6, 12. gave *Ezra* a Scribe and a Priest of the Law of *Moses*; a Commission for himself and other Jews, to return with *Ver.* 14. the Law of his God, which was in his Hand; and *Ver.* 25. with Power to govern, to appoint Magistrates and Judges, executed, x. 14. But 'tis evident he had no Commission to erect such a Court as is talk'd of, *Ezra* vi. 18. set the Services in their Courses, according to the Writings of *Moses*. After, *Nehem.* v. 14. when *Nehemiah* was Governor; and the Register of those who pretended to the Priesthood was defective; *Nehem.* vii. 65. he gave the same Judgment, and suspended them, till as above, and determined about Wives or Estates, x. 29. by an Oath obligatory. *Nehem.* viii. 1. *Ezra* read in the Book of the Law of *Moses*, and about 14 others explain'd it to the People, in the Language they used. And, *Verse* 9. the Governor and Scribe taught the People; nay, it is said expressly, *Nehem.* xiii. 1. they read in the Book of *Moses*. So, if ever there was any such Court, it must be instituted afterwards; and all the Stories, about what *Ezra* and they did, are mere Forgeries.

Forgeries. And, if later, it could have no Divine Institution, but must be by Commission from the King, or Emperor, or set up in Times of their Rebellion, by themselves, or by their later Kings, or Vice-Kings; so, had no Authority, nay, has no credible Evidence of its beginning. When they are opposing the Evidence concerning Christ, they give up their *Sanbedrim. Wagensf. Tela ignea Satanae, Diss. R. Nachm. cum fratre Paulo, p. 29.* "It is certainly just that no single Person should judge and acquit the Guilty, unless he have Authority from the Prince or King; as long therefore as any of the Royal Blood remained who had any Power among the Heathen Kings, or were the Babylonish Æchmalotarch and Prince of Palestine, they had the Power of appointing Judges and Teachers; and this was the Custom also in the Time of the Talmudists, four hundred Years after *Jesus* was born; therefore the Talmudists don't mean that every Prince should be descended of *Judab*, but that the Promise was made to *Judab*, that the Royal Dignity should rest with him in Time to come; in the mean Time however this Power has ceased a long while as I said; for in the Time of the Babylonish Captivity they had neither Sceptre nor
Legislator:

Legislator : Under the second Temple too, when the Regal Power was in the Hands of the Priests and their Servants, *Judah* had no share in the Administration of the Government; and neither Governors or B-parchs were appointed from thence, for the Priests and their Servants had the whole Power, and they who were appointed by them." *Pug. Fidei. Observ. Voisin.* p. 268. Pag. 254. § x. (*These are the Heads of the Babylonish Captivity*) "Of these Heads of the Captivity, we read in *R. Moses Maimonides* that they were like Kings, and governed the Israelites wheresoever they were." And these have passed upon Christians, by mistaking Texts in the New Testament as *John xviii. 31.* *The Jews therefore said unto him, It is not lawful for us to put any Man to death.* This Speech was not true and the Reason assigned next verse and xix. 7. *The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.*

It appears that they had a Council of Priests of the Tribe of *Levi*, Elders, Scribes, and Counsellors, of any Tribe, or any Religion, such as Pharisees, Sadducees, &c. who could not act about any Point in Religion, but in Mischief, which the High Priest *Mat. xxviii. 1. Mar. xv. 1. Acts. vi.*

12. summon'd upon Matters concerning their Religion, upon the Law *Deut.* xiii. 4. xvii. 4. and that they had power to confine one accused, in the common Prison, 'till he were examined, and that they might turn them over to a Judge, who, upon the Law *Deut.* xxv. 3. had power to inflict upon one of their Natives 39 Stripes, as *Acts* v. 25. 2 *Cor.* xi. 24. and upon the neglect of this People, to punish Blasphemy, &c. they had power to enquire and advise. The right of punishing by Death for false Worship, for attempting to seduce others, for Blasphemy, &c. was never in the Priests, nor in any Number, but naturally, and by divine Appointment, *Numb.* xv. 35. *Deut.* xiii. 10. *Levit.* xx. 2, &c. 1 *Reg.* xxi. 10. in the People; and, for default, the Village or City was to be destroyed by the Nation; and when that was neglected, they were to be carried into Captivity, and even had right to exercise it there. As the first Part of the Prophecy. *Gen.* xlix. 10. is about civil Power, so for civil Affairs; and if, upon want of an extraordinary Judge or King, the Prince of each Tribe, or eldest of each House, had an hereditary Right to judge in civil Cases in his Tribe, or in his District, or among those of his Family, as the Patriarchs had; as *Judah* was the only Tribe that returned, and those,

those, who they were successively under; allowed it, in that Sense the Scepter or Rod did not depart from *Judah*, till *Shiloh* came. This must be the Part about Religion and *מִיָּן רִגְלֵי * מִרְקָק* the means of executing the Law against Offenders in religious Matters, from among Footmen, the lowest of the People, who were mostly of the Tribe of *Judah*, until the *Irradiator* come. It was predicted what sort of Death Christ

* *מִרְקָק* is the Person who has the power of making Laws as well as the Ensign of Dignity, Staff or Scepter, they held in their Hands; and the *מ* prefixed Will admit of it. When *Jacob* worshipped leaning on the top of his *רִמְטוֹה* (*Heb. xi. 31. and Gen. xlvii. 31.*) the Word used for the Ensign of Dignity which *Moses* and *Aaron* carried in their Hands, when *Jacob's* Hand, I say, was on the top of the Scepter, the bottom of it must be between his Feet; and so when they sat in Judgment and leaned on the *מִרְקָק*, it must stand between their Feet; and the Text, had it been translated, *the Rod* (or Tribeship) *shall not depart from Judah; nor the Scepter* (Staff or Ensign of Dignity) *from between his Feet*, and had the Commentators observed that it must stand between their Feet when they rested their Hands upon it, as they sat in the Courts of Justice, the meaning of the Words would have been out of dispute — that *Judah* should continue a Tribe, and have a Form of Government in it, Administrators of Justice till *Shilo* came, which was not the Case of any one of the other Tribes. See *Numb. xxi. 18.* that *מִרְקָק* is synonymous to *מִשְׁעֵן*; the Reader will excuse this Correction of the Author's Construction of *רִגְלֵי*.

should

should die, else they would have stoned him; and, though the *Roman* Officers were obliged to prevent Tumults from whence Insurrections might ensue, those who stoned Christ's Followers, supposing them Blasphemers, acted under that Law, at the Instigation of the Council, and were not called to any Account, of whom *Saul*, afterwards called *Paul*, was one. And this Law was amongst the Heathens, *Moses* says, in *Egypt*, *Exod. viii. 26.* *Lo, shall we sacrifice the Abomination תועבת of the Egyptians before their Eyes, and will they not stone us?* *Wagensel Tela ignea Satanae Carm. R. Lipman. confut. 309.* After many Arguments and Proofs about the Dependence of this Council upon the Powers they were under, their disposing of the Office of chief Priest, &c. he shews their Dissolution. "But *Josephus* himself relating this piece of History in his Antiquities Book 20. Ch. 8. confirms the Truth of it. — The younger *Ananus*, who as I said, was now High Priest, was a bold, audacious Man, of a cruel Temper, a Sadducee; who, as we have observed, are of all the Jews, the most rigorous Judges; being this Sort of Man, thinking it a very proper time, whilst *Festus* was dead and *Albinus* on his Journey, he calls a *Sanhedrim*, and delivers up a Brother
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that of *Jesus*, named *James*, and several others, who were brought before him to be stoned as guilty of Blasphemy; which gave great Offence to all the good Men in that City; who had regard to the Laws; and they sent Messengers privately to *Albinus* to command *Ananus* to do so no more, for he had not done right now. And some who met *Albinus* in his Journey from *Alexandria* informed him that *Ananus* had no power to call a Sanhedrim without him; on which he writ in anger to the High Priest threatening to punish him; and King *Agrippa* took the Pontificate from him at three Months End, and gave it to *Jesus* the Son of *Damneus*. After this there follows in *Josephus* some Account of the Ruffians which *Jerusalem* was full of, and his lamentable Complaints — And from that Time particularly our State began to decline, and Things to grow worse and worse every Day.”

The only Account we have, in the old Scriptures, of the Existence of a Seventy, and their President, and of their Consistory in the Sanctuary, their painted Chamber, be it descriptive or predictive, is *Ezek. viii. 10, 11.* So I went in and saw, and behold, every Form of creeping Things, and abominable Beasts, and all the Idols of the House
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of Israel portrayed upon the Wall round about. And there stood before them seventy Men of the Ancients of the House of Israel, and in the midst of them stood Jaazaniah the Son of Shaphan, with every Man his Censer in his Hand. And of their inferiour Court of 23, I suppose with two Princes, or Presidents, or, &c. v. 16. At the Door of the Temple of Jehovah, between the Porch and the Altar, were about five and twenty Men, with their Backs towards the Temple of Jehovah and their Faces toward the East, and they worshipped (Shemosh, the Light of the Sun) the Sun toward the East. *Ibid.* xi. 1. — East-Gate of the Temple of Jehovah; which looketh East-ward: and behold, at the Door of the Gate five and twenty Men; among whom I saw Jaazaniah the Son of Azar, and Pelatiah the Son of Benaiah, Princes of the People, ver. 13. And it came to pass when I prophesied that Pelatiah the Son of Benaiah died. And though Ezekiel has given this Account, which is all he had to do with them, R. Abarbanel upon the Author of *Tzemach David*, cited *Pug. Fidei*. p. 11. by *Voisin* says, “ from Jeremiah Ezekiel had it (and he makes Baruch the Son of Neriah to be one of the Assembly, and Jozedech the High Priest) and from Ezekiel, the Men of the great Synagogue, among

among whom he reckons *Haggai, Zachariah, Malachi, Ezra, &c.*" All the Accounts of their Traditions, except some very few, which are founded on the Authority of Scripture, though perverted by them, are like this; and infinite Numbers of their Stories in them are the most impudent, and apparently the most stupid, that were ever written; outdo that of *Patrick the Irish Saint*, who, after his Head was cut off, swam over the Sea with it in his Teeth; yet all with direct Intention to evade the Articles of our Salvation. They had no Miracles from God, from the Name, from Magick, nor even Success to countenance any thing they did; but were cursed, in Banishment, almost under an Impossibility of Repentance; no Evidence for their Writings, but the utmost Degree of Wick- edness, of Malice, of Impudence, of Effron- tery.

Providence has done the same with these, as was done to those at *Babel*, has divided and confounded their new Confession; so that, though their Design be the same, scarce two of them can agree in the man- ner of executing it. Whenever any num- ber of Men are ignorant of Revelation, or depart from it, each follows his own Head, there can be no other Guide to keep
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Men in the same Mind. If any thing they say be not proved by Scripture, or otherwise, so doubtful; and 'tis for their Interest to have it believed, there are three strong Reasons for us to reject it. If at any time any one of their Nation forged a Lye, that might go by Tradition, as well as a Truth. Does Antiquity make it true, or delivering it down make it true? Are their Lyes any Evidence for being written? Or will they be any better 2 or 3000 Years hence? And if such numbers of Rules, such inexpressible Variety in Pointing, &c. as are written, pointed, &c. had been true, 'twas impossible they should have been preserved By Hearsay; as impossible as, I have shewed, it was for the *Arabs* to preserve the Sense of the *Hebrew* Words, in old Songs; and is as villainous an Undertaking, as that would have been, if it had got forward. And as they are, and as coming from, the Church of Satan, they are not only not to be regarded, but to be detested. We are caution'd as strictly against their Traditions, as the original Jews were against those of the Heathens; and they themselves, by observing these Traditions, and others before these, are accursed beyond any Set of Men that ever were upon the Earth.

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Though it is evident how they came by the Sense of many Texts, 'tis difficult to imagine how they pick'd up the Objections, and the Rubbish about their oral Tradition, concerning the Ceremonial Law, and the infinite Number of Stories, and impudent Lyes. *Voisin in Observat. in Pug. Fidei*, p. 23. has cited the Accounts they give of forging these Writings. *Wagenfel*, who is much too civil to them, in his *Tela ignea Satanae*, p. 55. gives the most likely Conjecture; he says, *R. Jehudah*, &c. sent circular Letters to all the dispersed Jews, to require each who remembered any Thing he had heard from his Parents, or who had made any *Schedas* about those, to send them to the *Rabbi*, &c. and they digested them under Heads, so formed a *Mishna*; perhaps he puts the beginning too early; but he allows there were some Interpolations afterwards, and that their Disciples, and others, went on with the rest of their Books, for several hundred Years. *Wagenfel. Tela ignea Satanae, Carm. R. Lipman. Confut.* p. 588. "You have them in the Beginning of some Editions of the *Mishna*, and in *Halicot Olam, Tract. 5. c. 1.* I will cite a few out of many from thence, as *Constan. L'Empereur*, has translated 'em, that

that the Reader may stand amazed at, instead of admiring the extreme Stupidity and Madness of the Jew. Wherever *D. Simeon*, the Brother of *Gamaliel* teaches any thing in our Mishnas, we determine according to him; especially about a *Surety*, or *Huntsman*, a Proof following; the Decision is always according to him in Preference to his Companion. Where *Ribbi* and *D. Simeon*, the Son of *Eleazar*, give their Opinion, we follow *Ribbi*, (i. e. *Judah* the principal Man). when *Ribbi* and *D. Jose*, Brother of *Judah*, the Determination is according to *Ribbi*. *Ribbi* and *D. Ismael*, Brother of *Jose*, the Determination is according to *Ribbi*: But when he speaks in the Name of his Father, it is according to him. When *Ribbi* and *D. Simeon*, Brother of *Gamaliel*, it is determined according to *D. Simeon*, Brother of *Gamaliel*. Wherever *D. Simeon*, Brother to *Eleazar*, explains any Controversy, we follow him. Where *Ribbi* and *D. Judah* differ, we follow *Ribbi*; *Ribbi* and *D. Mier*, the Determination is according to *Ribbi*; *D. Eliezer*, and *D. Joshua*, it is according to *Joshua*; *D. Eliezer* and *D. Gamahel*, it is according to *Gamaliel*; nor is any Determination made after the Opinion of the Disciples of *Eli-*

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except in eight Cases. Where the Sect of *Schammaus* and that of *Hillel* differ, we follow *Hillel's*; except in six Things, about which the wise Men determine neither by the Words of the one or the other; and in three more, where the Determination is according to *Schammaus's* Sect. — When the Doctors of the *Gamara*, *Rabus* and *Samuel* differ, we determine with *Rabus* in forbidding Ceremony-Matters; but according to *Samuel* in Court-Matters. — When Master *Hajda* and Master *Honna* differ, the Decision is with *Honna*; *Rabus* and *M. Nabman*, in Ceremony-Matters that are forbidden, it is according to *Rabus*; but *M. Nabman* in Court-Privileges. We always determine with the Scholar where there is no Master: When the former and latter differ, the Decision is with the latter; *M. Judah* and *Rabba*, it is with *Judah*; *Rabba* and *M. Joseph*, it is with *Rabba*, except three Decisions. *Aba* and *Rab*. — *Ina*, especially on three Things, *raw Flesh*, *Eggs*, and *jugular Veins*. — The Decision is according to *Marus*, the Son of *M. Afes*, when he doth not differ with his Master. I shall cite here, and it is a proper Place, that most strange Piece of History, about *R. Eliezer*, from *Bava Me-*
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zia, fol. 59. a. as a full Proof of the Falshood, Absurdity, and Impiety of the Jewish Traditions, and therefore I shall not think much to give it entire: — that is, The Tradition is, The Ovens (*Furni*) were made in a Row, so that each was joined to the other by the Mortar, so that *R. Eliezer* pronounced of these Ovens, that they could not contract any Foulness; on the contrary, the wise Men maintained that they could become unclean; and they are of that Sort, which are called *Serpentine*. Why *Serpentine*? *R. Judas* gives the Reason, as if *Samuel* had taught him; because he produced Arguments, which never end like a Circle, of which infinity a Serpent biting its own Tail, in an Image, and determine those Ovens or Furnaces were foul. It is certain, that *R. Eliezer* produced that Day all the Answers which were in the World, but they would not admit them. At last he says to them, if the Tradition is on my side, let that Carob Tree near there, testify it: Then the Carob Tree was pulled up by the Roots, and moved an hundred Cubits from its Place; others say it was four hundred Cubits. His Companions said, but the Carob Tree is no Proof. Then he, if the Tradition is on my Side, let the Stream of that

neighbouring River testify it? Then the Stream turned and flowed back again; but they, the Stream is no Argument. He again, let the Walls of this School testify it; presently the Walls inclined as if they would fall: Then *R. Josua* balled out and said, if the Disciples of the wise Men dispute with one another about Tradition, what is that to you? So the Walls did not fall in honour to *R. Josua*; nor did they rise up straight in honour of *R. Eliezer*, and so continue inclined to this Time. *R. Eliezer* goes on, if Tradition is on my Side, let Heaven bear Testimony. Then did an heavenly Echo sound out these Words; What have you to do with *R. Eliezer*? Must Tradition be always of his Side? Then did *R. Josua* rise on his Feet, and say, *It is not in Heaven*; (*Deut. xxx. 12.*) What is the Meaning of the Words, *It is not in Heaven*? *R. Jeremias* answered, that it signified; that the Law was long since given in Mount Sinai, and that we regard not Voices from Heaven: Thou hast long since written at Mount Sinai in thy Law, *Exod. xxiii. 2. Thou shalt not follow a Multitude.* *R. Natban*, by Accident, meets just then with *Elias*, and asks him, what the Blessed God was doing, whilst the Rabbins were con-

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tending to fiercely with one another? He answered, that he laughed most immoderately and said, my Sons overcome me, my Sons overcome me! It is recorded, that that Day all the Decisions of *R. Eliezer*, about clean Things, were heaped together and burnt, and he himself was anathematized by common Consent. Afterwards they said, who will go and acquaint him what we have determined upon him? I will go, says *R. Akiba*, lest if less honourable than he go and tell him, he lay the whole World waste. What did *R. Akiba* do? he put on black Cloaths, and covered himself with a black Cloak, and sat down about four Cubits from him. *R. Eliezer* therefore enquires of him, my *Akiba*, why does this Day differ so much from other Days? What means this melancholy Appearance? He answered him, my Master, it seems to me as if thy Fellows, the wise Men, separated themselves from thee; which *Eliezer* perceiving, rent his Garment, put off his Shoes, and, leaving his Seat, sat down upon the Ground, his Eyes running down with Tears. Then a third Part of the whole World was damaged in the Olives, a third Part in the Wheat, and a third Part in the Barley. They say also, that a Piece of Dough rotted in the Hands of some Woman as the

was working it. It is certain, that there was the greatest Calamity that Day; for wherever *R. Eliezer* turned his Eyes, Fire consumed every Thing; even *R. Gamaliel* himself, the Head of the Assembly, by whose Authority the Excommunication had passed, who was on Ship-board, when the Waves swelled against him ready to swallow him up, said, I believe that this happens only for the Sake of *R. Eliezer*, the Son of *Hurkan*; so standing on his Feet, he addresses himself to God: Judge of the World, it is known and manifest to thee, that I did it not for my Honour, or the Honour of my Father's House, but solely for thy Honour, that Controversies might not multiply among the Jews, (for what End will there be of Disputes, if one may oppose a Number;) So the Sea was calm, its Fury subsiding. *Imma-Schalom* also, the Sister of *Gamaliel*, and who was Wife to *R. Eliezer*, had her Share in this Business, for she would not let *R. Eliezer* fall down on his Face, at his *Homologetic* Prayers. It happened, that as the first Day of the Month drew near, that she, by Mistake, taking a full Month for one that was not full, (and thinking that Day to be the *Calends*, when no such Prayers were said, when nevertheless the

Calends

Calends were not till next Day, had neglected to observe him) yet others say there came a poor Beggar to the Door, to whom she herself gave a Piece of Bread, (whatever the Case was, she left him alone when she went away,) returning to him, she found him with his Face flat upon the Ground: On which she, Hey, get up, you have just killed my Brother. She had scarce spoke, when the Funeral Trumpet sounded from the House of R. *Gamaliel*, that he was dead." Such are the Men to whom they attribute Infallibility. *Hottinger T. Phil.* p. 562. *Talmud.* — "All their Words are the very Words of the living God, &c." With many more such, p. 595. *Josephus Antiq. Lib.* 13. c. 18. "I must now shew, that there are many Decisions handed down from our Ancestors, which the Pharisees have delivered out to the People, which are not written among the Laws of *Moses*; and therefore the Sadducees deny any Authority to them; saying, we are to observe none but what are in the written Word; Hence has arisen a great Controversy between them, whilst the more substantial People take Part with the Sadducees, and the Pharisees support themselves with the Credit of the rest of the People." *Pug. Fidei*, 339. When the

the Jews are pressed with Evidence about Christ, they relinquish Scripture, and trust to their Rabbies. *Koifin Observat.* upon 332. ad §. 14. *Whom they ought to believe, although they say the right Hand is the left Hand, and vice versa.* The Author of *Tkharim* explains it, Book 3. c. 23. *What our Masters B. M. say, although they tell you the right Hand is the left, and the left right, you are to believe it.* This is to be understood by it, and by it they intend this, since every one is apt to form Imaginations to himself, and think himself more intelligent and wiser than any Body else, so that many ignorant and unlearned People, and the Vulgar may take upon them to charge the wise Men with Mistakes reckoning themselves more learned, therefore the Scripture says, *Although any of the wise Men may seem to say, that the Right Hand is the Left, and the Left the Right, yet ought no one to depart from their Words:* But the Decision must always follow the Majority of the wise Men; and though it might be, that one private Person had more Wisdom than them all, and was wont to find out more Truth than them all, yet the Determination ought to be according to the greater Number, nor is it lawful for any private Person, by any Means

Means to dissent from them in his private Opinion on any Occasion." They allow what I asserted above, that these blasphemous Forgeries were only to prevent the Conversion of their People. *Voisin*, 714. upon *Pug. Fidei*, 704. So there came a Flea, &c. [And *Voisin* was so silly as to cite this,] "So the Author of *Meor Enaïm*, c. 16. — That is, So ye may safely pronounce on the History of *Titus*, that his Story is nothing but Invention or Fable, and a Method of teaching made use of by the Learned to fix in the People's Mind a fine Idea of the Greatness and Power of our Lord to punish those who rise up against him; and in the first Place to punish the Proud by the least of Creatures." I need say nothing about their *Cabala*, but what their chief Friend *Buxtorf* says, *Melch. Leyd. de Orig. Mundi Mos.* c. 4. §. 22. *Buxt.* in Notes, p. 318. from *Cosri*. "This *Cabala* is a bottomless Pit, an inextricable Labyrinth, which you can neither find a way into, nor out of; nor is it of any Use." I shall insert some Instances of the Villanies under Cover of it below.

Surely, no Christian dare say, the Jews since Christ were the Church of God; and whatever they, or any of them, have done,
or

or said, or writ, since Christ, is, to say no worse, private Interpretation. Their Opinion or Delivery of any Thing false or true, if they were indifferent in point of Faith, and if they had not proved themselves to be notorious Lyars, is no more than that of a private Man, nor as they are Heathens or Turks, even so much; so, of Number for Number. But, as they are Parties, they cannot be offered in Evidence; and, as they knew nothing of the Genius of the *Hebrew* Tongue, but what they had by School Learning poisoned with these Traditions, surely no Christian, nay no one of any Persuasion whatsoever, can deny, as every one has a Right to search the Scriptures, that the Interpretation of any Christian of any Point, in any Text, who can shew that it is more consonant to the Rules and Genius of that Language, and to other Parts of Scripture, is preferable to theirs. The Perfection of the Descriptions in Scripture are never to be exhausted; they treat of Subjects which will be the Objects of Contemplation for Eternity; so, no time will be when searching the Scriptures, properly, will not yield sufficient Recompense.

Besides the Demonstration, which has been long ago given, that there is no evidence

science to make their Rules, Pointing, &c. authentick, there is now an internal Evidence given, which proves, beyond Contradiction, that every three Letters, or Word of that Root, they would vary by Rules, and Pointing, have always the same Idea, so the same Signification; and the Application of the Word to this or that Subject, by which one Word serves to describe many Things, is not by Pointing, and varying the Word, so the Idea, but by the Context; so, they are not only useless but false.

The *Hebrew* Words used in writing had been used in speaking for near 2000 Years, and so were understood by all, at least in their first or outward Sense; there could be no Pointing to, nor no Difference to sound, three Letters, with all the Changes that 'tis possible for inserted Vowels to make, so as to make one Word signify many Things; but, as I have shewed, to signify, or convey, the same Idea.

As a *Hebrew* Word is used for several Things, either it is fixed to an Idea, or 'tis used for several Things which have not the same Idea. If 'tis used for several Things which have not each the same Idea, it never expressed any Thing certainly, either in speaking or writing; but was used,
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at discretion, to signify what the Speaker, or Writer, or Construer, pleas'd, and could convey: no certain Idea to the Hearer, or Reader; if the Word have the same Idea, the Speech, or Context, determines the Meaning.

If the same three Letters must have several different Significations now, what could those, who spoke this Language for 2500 Years before Letters, understand by those Words? and, after that, what could the Jewish People who, as these Apostates tell us, were not let into the Secret of the Mystery of Pointing, understand by those Words in writing for 2000 Years after writing was?

I have already made so many Discoveries in the Scriptures, as are sufficient to prove that these Jews either knew nothing, or were resolv'd to let us know nothing of the Matter; and I have shew'd so many Instances of Perfection in the Words of the Hebrew Language, that I have not room to insert them here, and cannot Epitomize them. *Glassius. Oration on the necessity and usefulness of Hebrew*, has for his Theme. "*The Knowledge of the Hebrew Tongue is so necessary for a Divine that he will make no Figure, or but an indifferent one without it.*" (and.

(and I have shewed, without it no one will ever be a Naturalist.) "p. 371. *Fagus*.

Go to the Fountain Head, it is sweetest,
Drink from the Mouth of God, it is purest."

Since 'tis supposed that the LXX, which seems to be another forged Number, and the Author of the *Targum*, have designedly in many Points translated falsely, how come we to understand the Scriptures? 'Tis allowed, few of the ancient Fathers, who have written, knew any Thing of the *Hebrew* Tongue, and those few very little, and that only as the *Jews* told them. *Wagensei Tela ignea Satanae* in his Preface p. 51. "I am almost forced to subscribe to *Peter Canisius* in his *Rep. Heb. lib. 1. cap. 18.* tho' he takes upon him more than becomes him, that among all the Greek and Latin Fathers *Origen* and *Jerom* only understood any thing of Hebrew, and I had like to have said, that little was too much; the rest did not know so much as the Letters." *M. Bart. Mayer. Philol. sacr. pars. 2. p. 67.* " *Jerom* says himself that he made use of the assistance of a certain Jew of *Tiberias*, who was the Admiration of his own People." *Aug. Pfeif. Cr. Sacr. p. 136.* "The Christian Father, *Jerom*, in his

Preface upon the *Chronicles*, says, when you wrote to me to translate the Book of *Chronicles* into Latin, I sent for a Jewish Doctor from *Tiberias*, who is much admired among the Hebrews, and went thro' the whole with him, and so was encouraged to undertake it at your request." *Pug. Fidei Proœm* .p. 7. "If St. *Jerom's* Word may be taken — for in the *Oceanus* he says, I came again to *Jerusalem* and *Bethlehem*, where I hired *Bartemius* a Jewish Doctor to come by Night to teach me, for he was afraid of the Jews, and he was another *Nicodemus* to me." And as one, who is to go into Purgatory or Hell, has as much Reason to expect that he should learn there to love the *Aleim*, as any one could expect to have any Constructions from the Jewish Rabbies, except where they mistook their aim, for evidence of the Christian Faith; and, as the Apostate Jews had not then forged and published their villainous Stories, nor writ and pointed their pretended Traditions, we can have no Dispute, or Account, about them from those Fathers. And, though 'tis certain the Church of *Rome* knew nothing of the *Hebrew*, which gave an Opportunity to the Jews to hatch those Forgeries, without any Opposition; so without that Church having any Know-

ledge of, so without a possibility of their giving us any Account of, the Time, or Manner, or &c. of those Forgeries, till about 1270 by *Raymund. Martin* in *Pug. Fidei*, which seems to have been kept long private. Nor even of their Forgeries about Confession, Penance, &c. Nor any Conjecture about the Origin of them; but only that they might convey those Stories along with other such from Time to Time as they hatched them, to the Romish Clergy; but could not convey those, about pointing, &c. without their understanding of *Hebrew*, or *Chaldee*; we can know nothing, otherwise than that when they appear, it appears that those, and most of the Errors in the Church of *Rome*, of Angels, Saints, Purgatory, their Miracles, &c. agree with, so may be supposed to have been taken from, the false Constructions and Stories of these Apostates, and have no other Foundation nor Support but from them. Yet, in lieu of that Knowledge, they set up Apostolical Tradition, the Authority of the Church, &c. and suffered none to burlesque, or meddle with the Translation of the *Hebrew*, and in the chief Point kept the Faith. When the Reformation began, and the Scriptures were to be translated into the Language of each respective Country,

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the Question was, who was to have Authority to translate, or judge of the Translation? as this was a chief Point, it perplexed them much. You have the State of the Case, and the Result hinted at in *Dr. Prideaux's Connection*. V. 1. p. 352. *That if it be allowed that the present Vowel Points are not of the same Authority with the Letters, but are only of a late and human Invention, it will weaken the Authority of the Holy Scriptures, and leave the sacred Text to an arbitrary and uncertain Reading and Interpretation; which will give too much to the Papists, whose main Design is to destroy the Authority and Certainty of the Holy Scriptures, that thereby they may make room for the Traditions of their Church, and the Decisions of the infallible Guide, which they pretend to have therein. And to avoid this ill Consequence is indeed the most prevailing Cause, that hath drawn into this Opinion most of those learned Protestants that contend for it. So Hottinger Thesaur. Philol. p. 241. speaking of the various Constructions of the S. S. by the Jews. " All these however ought to be understood as the Jews do, and some Allowance to be made, lest any one should think they favour the Papists here (for the Papists think it not improbable that the same Words may have several*

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literal Senses, as you may see in *Cham. pansf.* tom. 1. lib. 15. p. 535.) &c." It appears that the Protestants, before they had considered the Nature of the *Hebrew* Tongue, or at all suspected what the Apostate *Jews* had done by pointing, under Pretence of helping beginners, to learn to Read, or Pronounce, the Words in the *Hebrew* Tongue, had after forming their *Mishna*, and *Talmud*, altered all the Words in dispute between them, and us, in Matters of Faith. After the Reformation, though they had just then separated from a Church, for the very Fault of setting her Authority in opposition to the *Bible*, instead of keeping to the *Bible*, they returned again to the Authority of a supposed Church, that is, to the Authority of the Apostate *Jews*; and, though Christ says, *Mark* vii. 13. They have made the Word of God of none Effect through their Traditions; to avoid Uncertainty in Reading, and the pretended Right of the Church of *Rome* to be the Keeper of Tradition, and so of Determination, they fell in with the Apostate *Jews*, admitted their idle Stories of their Tradition, and allowed vowel Pointing. Upon this the Church of *Rome* changed Sides, and made their Game: While *there* was no glimpse of any Knowledge of

the *Hebrew*, from that of the two Fathers, till about the tenth Century, of which we have only some poor Hints. The Popes had ordered these Forgeries to be burnt, in the twelfth Century as appears in *Maussaci Prolog. to Pug. Fidei et al.* Some of the *Jews* came over, and disputed with the Infidels, and upon discovering the Inconsistency of their Writings, the Popes ordered the Blasphemy to be erased, and the Schools to study the *Hebrew*, &c. of which came *Raym. Martin.* and his Work *Pugio Fidei. Pet. Galat.* and *Pourcbet.* The converted *Jews* taught them what they knew, but nothing of the nature of the Language, and they endeavoured to detect the Infidels, and set all their Tradition aside, as *Pug. Fidei.* 360.

But this Admission of the Reformed was so far from demolishing the pretended Authority of the Pope, and Church of *Rome*, or their Claim of preserving oral Tradition, that when the Reformed rejected the Pope's Authority, the Popes had no other way to support it but, upon a Supposition that the Reformed had admitted that the *Jewish* Church and, after them, the Apostates could and did preserve oral Tradition, the meaning of the Scripture, so Pointing, &c. And, if the Apostate *Jews* had, before the coming

coming of Christ, and the writing of the Apostles, Fathers, &c. written some Things they have written since, and left out all their Rubbish, [they might have made some Pretence; and *Voisin* about 1659. by way of Observation upon the *Proœmium* of and upon *R. Martin. Pug. Fidei* has made a vast Collection of, and comparison between, the Rabbies and the Scripture, to prove that these Apostates kept those Explanations by Tradition, without the Assistance of the Holy Ghost, Learning, or common Sense; or so much as a Reference to any Writing from the first, to the Time they were writ, which no rational Creature can believe, and therefore his Masters might do so; as at p. 362. But all the Pains he has taken does not prove that one Truth, in their Writings, is theirs by Tradition, but that they stole them; as I have shewed, above, as plainly as he has proved that *Pet. Galatin. de Arcanis* stole some of his, from *R. Martin. Pug. Fidei*, then the Romans gave these Villains the highest Encomiums, and the Reformed could not see why. *M. Bart. Mayer. Philol. Sacr. 2 Part. p. 67.* is angry at once who came not in. "Cornelius a Lapide is very much out of the Way; in saying as he doth, in his Encomium on the Scriptures, which is prefixed to his Com-

ment on the *Pentateuch*, that the *Rabbies* have been void of all Manner of Literature ever since the Destruction of *Jerusalem*, and as the whole Nation has ever since that, lain in Contempt without King, City, Court, or Temple, so also have they been ever since without Learning; which is so bold, false, and idle an Assertion, that it is surprizing a *Jesuit* Divine should be so extremely ignorant of *Jewish* Affairs." So our *Reformers*, rather than be at the pains of understanding the *Hebrew* Tongue themselves, or than fall into the Hands of the Pope, and into Purgatory, they would put themselves into the Hands of the Devil, so, into Hell, and give up every Word that concerns the Christian Faith. As Christ was, in the Body, so he in the Church is, crucify'd between two Thieves, the Churchmen of *Rome*, and the Apostate *Jews*, with their Spawn the *Mahometans*. Indeed, the one confesses Christ, but his Prayers are indirect, and the other denies him; whether the Thief's Confession without his direct Prayer, would have saved him, let the one see. And the Holy Ghost is not much better served; for, though He directed, and his Servants writ, the Scriptures infallibly; the Authority of the Church, and the Phrensy of Phanatics, when

when neither of them know a tittle of the Writing, take upon them to teach, and determine, what is Hieroglyphically, Emblematically, Typically, and Literally contained in those Writings, and so set them aside. Indeed the LXX alone has given any one, who is able to work, and will go to work in earnest, sufficient Light to detect all the Frauds of the *Jews*, and to come at the true Meaning of all the *Hebrew* Words of any Importance; and, since the Reformation, Printing has produced many Lights, and many Helps, which the Reformers had not then. I have sufficiently exposed the Villainies in the Constructions of the *Jews*, and shewed that we have had no Account of the Meaning of the Scriptures, in the principal Points, either from the later *Jews*, or from *Rome*, and that we have no Occasion for either of them; as the Doctor concludes. p. 361. *And therefore though the Hebrew Bibles had never been pointed, we need not be sent either to the Church of Rome, or any where else, for the fixing of the readings of it, the Letters alone with the Context being sufficient, when we thoroughly understand the Language, to determine us thereto.* So, I protest against this Bargain.

The Hebrew Writings perfect.

Though the Reformation was protesting against the Authority of the Church, our Divines still want to be esteemed the Church, and Learned. Though they know nothing of the *Hebrew*, so can tell you nothing but what the Apostate *Jews* have told them; And, as the Church of God was among the *Jews* till Christ came, one cannot beat it out of their Heads but that they follow the Authority of the Jewish Church, and of Men of Learning. Though St. Paul in this very Point tells them 2 Cor. iii. 12. — *We use great plainness (boldness) of speech; and not as Moses which put a Vail over his Face — But their Minds were blinded: for until this Day remaineth the same Vail untaken away, in the reading of the Old Testament; which is done away in Christ. But even unto this Day, when Moses is read, the Vail is upon their Heart. Nevertheless when it shall turn to the Lord, the Vail shall be taken away.* Though 'tis evident to ocular Demonstration; that they, to serve their Scheme, and evade the *Trinity*, so, Christ, either stupidly mistook, or willfully perverted, the infinitely perfect Descriptions of every Thing, Power, Action or Motion, in this System, from whence the Idea of the *Trinity* is taken; See *Voisin Observat. in Proem.*

Proem. Pug. Fidei. p. 151. and are so stupid as to think, that the killing of a Lamb or, &c. is sufficient to atone for the sins of *Adam*, of a Family, or Nation; and that the Perfection, or Absence of bodily Defects or Blemishes, in that Creature is sufficient to make them perfect; that the sweet smell of Incense was sufficient to take away the Fœtidity of their Actions, and to qualify them for Companions of the *Abim*, and, so, for everlasting Happiness.

Pug. Fidei. 44. *R. Moses* in more *Nevochim*. Lib. 3. Cap. xxxii. "According to the Author of *Sepher Chafidim*. § 371. — "When a Man sacrifices an Animal, let him think with himself this Animal which has not sinned, is killed and roasted with Fire; how then shall Man, Man full of Sins, escape without his Blood being shed, and how shall he be delivered from Hell?" And that all the Promises of a Messiah were only of a temporal Prince, and to make them the Metropolis, and vastly rich. Brethren, according to the Flesh, your Fathers who were Believers lived contentedly, and happily, upon the plentiful Increase that God made their Land produce, neither traded nor sought for other People's Lands, nor Labours, much less lived upon Usury and Fraud; tell it
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not in *Gath*, publish it not in *Askelon* ! If you will not come in, forge a better Story than that a Messiah, which all the Prophets took such Pains to describe, and made such glorious Promises of, is no more than a mere Man. As *Disput. R. Nachman cum fratre Paulo in Wagensfel Telignea Satanae*, p. 54. "The Messiah to come is a meer Man, born as I am from the Conjunction of a Man and Woman." Who is to treat all other Nations as Brutes, to make you rich, to make you Leeches to suck the Blood out of all other Nations, an Idea abominable to God and Man, though you are suffered to do it, in a great measure without him ; you had better have stuck by your Messiah *Mabomet* ; this cursed Notion of yours first set him up, and you assisted him, till he got footing, and He and his Successors have carried that jest as far as 'tis possible to carry it, if the Devil had been allowed to have had his Wish : this was the greatest Evil that ever Man did to Mankind, for which you must own 'tis just, that those who would make all the World Slaves, should be Slaves to all the World, and that they should be used as Slaves ; more just than 'tis to make the Blacks Slaves.

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And because the Protestant Divines came into this at the Reformation, and others have blindly followed them since, whom our Rabbinical Men likewise stile the Church, and learned Men, therefore they must; and they fillily suppose others must follow, and never get out of one Scrape that such have ignorantly made, and as ignorantly pursued. I desire to be excused.

When this Trumpery of the Apostate Jews was printed, and the Christians, a few Years ago, fell into the Practice of explaining the *Hebrew* SS. by the Rules of these Apostates, and found the Christian System confounded by it, and could not find out any other Method of explaining them, the Study of their Books was totally laid aside, except by those who, to say no worse, could not see what they were doing: Thence to a Proverb,

For *Hebrew* Roots, altho' they're found
To flourish most in barren Ground.

What would these People, who would support this Scheme, be at? Was the Scripture, from the Beginning to the End, writ to publish the Christian System? every Part must agree. If there be some Texts
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in it that, as they construe, disprove it, either they are not fairly construed, or one Part of it contradicts another, and the Apostate Jews may be right, or we right, or neither in the right; no Certainty appears. If we drop their Constructions, and take it as it is writ, according to the Usage, Grammar, &c. and as they have construed it in indifferent Cases, and it appear to be uniform, would not an unbiassed Judge determine that their Constructions of those Texts are false?

We say the Writing is perfect; they say, No; but God revealed the true reading to the Prophets, and they down to nobody knows who; why not the Writing true? They tell you, that their Religion was taken from the Heathens; and, as stupidly, that the Mysteries of their Religion were not to be written, but left to Memory; because the Writings would come into the Hands of the Heathens. What Damage by the Discovery? If their Assertion be true, the Heathens would have known nothing, but what they knew before the Mosaic Institution. If it was otherwise, was it not more for the Honour of God, and the Good of Man, that every Thing should be certain, and not left to Memory, in Millions of Instances. Our

Saviour refers to *Moses's Writings*, and the Writings of the Prophets, always, as *Job. v. 47.* — *If ye believe not his Writings, how shall ye believe my Words?* How was it possible that even Christ, and the inspired Teachers, could explain the Scriptures, (*Writings*) or what was concerning him in them, to those who knew nothing of the pretended Tradition of reading them, otherwise than they were written? if that was not revealed and settled till many hundred Years after, by Pointing. Does it appear, that these cursed Apostates, who published this Rubbish in their *Mishna, Talmud*; &c. were of any Church, or had any real Learning, or Knowledge in Divinity, or any Authority to preserve, or deliver any authentic Account of any thing which was said by *Moses*, or that was done in the Jewish Church, quite otherwise; nay, if they had had a Right to preserve and publish what the Church said, or did, the Priests in the Jewish Church had no such Right, no Power to alter the Scriptures. They produce us a Text, which they suppose favours that Power. *Mal. ii. 7.* *For the Lips of the Intercessor shall keep Knowledge, and they shall seek the Law at his Mouth; for he is the Agent. Jehovah of Hosts.*

Hof's. But they are mistaken, this Intercessor is Christ.

When they attempt to construe a Sentence, or Word, contrary to the Scope of Scripture, to say, such a Rabbi said so, and that what he said is Evidence to a Christian, is taking the Devil's *ipse dixit*, by the Mouth of that Serpent; as, at first, when the Devil, by the Mouth of a less noxious Serpent, said the Revelation which the *Aleim* had given, as spoken, was not true, the *Aleim* were invidious and jealous that Man should be too wise; there is a hidden Meaning, a Virtue, which he could shew, which would make them wise.

In short, they plainly say, the Holy Ghost did not think fit to let his Pen-man put in the Vowels and Points in every Place, where they were needed, that the Writings should be infallibly understood, but writ them without; that they who rejected Christ, might be the Keepers of the Meaning of the Scriptures; and when they could do most Mischief with them, they might put them in.

The Fathers, who did not understand the *Hebrew*, and entered into Disputes with the Jews, and the Jews who answered, have, as our Reformed, and the

Church of *Rome*, been generally disputing about they knew not what. The Fathers did not understand the Evidence of the Mystery of the *Trinity*, nor the Depths of Satan, began at the wrong End, to prove who the Person was that was come. They were not able to produce the original Evidence of the *Trinity*, and of who he was; and only endeavoured to prove, that he that was come, was the Person predicted. They were not able to produce the Evidence in the *Names*, *Exhibitious*, and in the *Types*, &c. of Christ, but puddled about the Signification of the verbal Predictions of Christ, in the latest Prophets, and of the Completion of them in him. It was not the Business of the Jews; it would not answer their Scheme, to enter into the first Evidence, but to hide, and make others overlook it, and to allow the greatest part of the last, with a few Variations, or Applications. The present Writers, who can see this Dispute, and no farther, have drawn Conclusions; and so, general Arguments, that the Christian Religion was not known anciently. All the modern Disputes with the Jews, and their Spawn, have been managed in the same Manner, and each *Side*, Christians of *Romish* and
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Reformed, and Jews have leaped at what *they* thought served their Point in Contest, the justifying their Tenets, the gaining of Authority, or carrying the Dispute, without knowing or considering of Consequences; and those who are for Confusion, have taken the Defects of all Parts.

This Mistake, in admitting the Constructions of our Enemies, hath obstructed Scholars from endeavouring, by Study, to discover the true Meaning of the *Hebrew* Scriptures, and from them the New Testament, and from shewing undeniable Evidence of the *Trinity*, the *Covenant*, and all the Foundations of the Christian System. If that had been done a few Years ago, the poor illiterate Creatures, who have disturbed the Church in these Points, durst not have shewed their Heads. And to say no worse, he who believes these Stories of theirs to be Tradition, renounces common Sense, or Christianity, or both. Common Sense, to allow them to be retained by Memory; and Christianity, to allow these Apostates to be inspired, or a Church that the Holy Ghost assisted. Those who have pursued this Mistake, have been, and are the Supporters of these illiterate Opposers; and
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when the contrary Method is once sufficiently published, the impotent Defenders of our Faith, out of the Fathers, and out of the New Testament, not explained by the Old, whatever Apologies they have made, or may make, for their good Intentions, will no longer dare to presume to confound the Illiterate, with talking of what they themselves can know nothing of.

My Pity can do no Service to the Authors of these Villanies, who, for any thing I know, died without Repentance. I heartily wish it were in my Power to deliver their Posterity out of their cursed State; and, if I could believe that gentle Means would effect it sooner than Severity, I should, with all my Heart, prefer that Method. But, I doubt, gentle Methods, by those who were afraid of them, have been a great Cause of their Obstinacy.

In laying these Things to the Charge of those who have made a Mistake, I hope I shall not be justly charged with a want of Christian Charity. I heartily pity those who have applied their whole Study that way, and know nothing of any other Method. I plainly see, by Experience, 'tis next to an Impossibility, for such an

one in Years, to enter upon another Method, and reform his Judgment. I pity the Man who, as *Eve* fell into the Hands of the Serpent, has fallen into the Hands of his Seed, who tells him that Revelation is not true. The *Aleim* have hid Things, that Men should not be so wise as they; Men are not to mind the Text, but the Constructions of Satan, of the Serpent, and of his Seed. If these foolish Books had all been burnt, many of our Clergy had not been learned, so had not been D's, so not B's, but might have been C's. I have proceeded in this Manner, if 'tis possible, to reclaim them: However, to caution others how they enter upon that Plan, and to induce them, in their Beginning, to take the opposite Method, to see for themselves, and not to follow the Directions or Engraftments of any one Man, who was not inspired, to induce them to depart from the natural Sense of what is written, nor even from Ideas which are naturally conveyed, by the literal Sense, to the higher Objects.

All the Texts in the Translation, which were supposed to have described Christ by Words, produced against the Jews by Christians, who did not understand *Hebrew*, or understood it by Rabbinical Rules,

Rules, have been canvass'd to little purpose. I have produced, and shall produce, other Sort of Evidence, nay, Demonstration, and shall produce those Texts in another Light. I am prepared for them; therefore, I have, in this, and must treat them in another Method than I have formerly done.

Hattinger. Thesaur. Philol. p. 87. IV.
“ We allow therefore, that the Church of God to *Moses* was fed for the most Part, with the Milk of the unwritten Word, but from thence to the End of the World is to live upon the sincere Milk of the written Word. I admire that of *Martin Chemnitzius*, a Man well skilled in the Dispute between us and the Papists, *Ex. Conc. Frid. p. 39. T. 1.* It is worth considering why God, when the Purity of Doctrine was not preserved by Tradition, and God did not think proper to discontinue that Method, but as Corruptions arose, by new and particular Revelations, repeated, renewed, and preserved the Purity of the Doctrine which had been delivered to the Patriarchs from the Beginning; it is worth considering, I say, why he should appoint and direct another Method in the Time of *Moses*, that the Purity of Divine Truth might be spread and preserved by Writings

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approved by, and stamped with, the Divine Authority and Testimony; that when Questions arose, and Disputes about the true and genuine Doctrine of the Patriarchs, there might be no Necessity of always appealing to, and waiting for, fresh and particular Revelations. That Part of History deserves attentive Consideration; for the Occasion of it will greatly illustrate the present Controversy about Holy Writ. The History shews us, which I judge a Matter of Consequence, that God not only instituted, but that he himself, by his own Act and Example, in that he first wrote the Words of the Decalogue, begun, dedicated, and consecrated that Way and Method, that the Purity of Doctrine might be preserved and continued by inspired Writings, so that the first Rise of Sacred Writing bath God himself for its Author."

I have shewed that the Heathen Writers have not been able to give us any intelligent Account of any thing, and that they agree in nothing, but that the Heavens are the natural Agents; and that therefore they worshipped them; and that all other Divines and Philosophers, who have differed from Moses, knew nothing, so agree in nothing.

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The Mind unprejudiced deduces Conclusions, from Premisses, mathematically. If any Beginner examine *Moses*, in this Light, and compare his with others; if there is no Account which, either for Antiquity or Reputation, stands in Competition with that given by *Moses*, his is the first and best, why not believe him? the Evidence determines he must be believed. And, I dare answer for it, if ever he consider these Accounts, he will never read any other, except to see the Difference, and to laugh at them.

The Soul of Man is framed with an unlimited Desire to know; he wants to look backward, as well as at Things present, and forward; he naturally wants to know every thing that concerns him, as far backward as possible: And, from the Beginning, this Desire has given the Enemy an Opportunity to tempt him to go beyond his present Bounds, to seek, to come at it by unlawful Attempts, and impossible Methods; nay, one of those who compare themselves with themselves, and such others, and know no Difference, even to imagine that the Power of knowing Things, out of his reach, and without Revelation, was present in himself; nay, that he could know what had been re-

vealed, without understanding the Method, Writing, or, &c. and, when any Man has suffered himself to be raised to this Pitch, he fancies he has a Right to demand and obtain Credit from all others, as we now see, more than ever, by daily Experience; the old wholesome Method of proving, detecting, and lopping off such, being now out of Fashion.

Though *Moses* began but at the Creation of this System, and Man, which of course must be by the Power of some external Agent, or Agents, then existing, in the first Sentence he names those Agents, by Names of Office, or Action; which express, that they had done some prior Act to, that of Creation, which concerned Man to know and believe; that is, that they had made a Covenant in Man's Behalf. How much of this was communicated to *Adam*, before his Fall, appears not, but upon his Repentance manifested in the *Cherubim*. So the chief Act which the supreme Persons had done, before the Creation, which denominated them *Aleim*, and which concerned Man, was swearing to a Covenant between themselves, mentioned by him, in many other Instances, so by the other Prophets and Apostles. *John xvii. 5. And now, O Father,*

O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was. 1 Cor. ii. 7. But we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory. Gal. iii. 17. And this, I say, that the Covenant that was confirmed before of God in Christ. 2 Tim. i. 9. Who hath saved us, and called us with an holy Calling; not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus, before the World began. Ephes. i. 4. According as he hath chosen us in him, before the Foundation of the World. Titus i. 2. In hope of eternal Life, which God, that cannot lie, promised before the World began. 1 Pet. i. 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you. Rom. xvi. 25. Now to him that is of Power to stablish you according to my Gospel, and the Preaching of Jesus Christ, (according to the Revelation of the Mystery, which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, for the Obedience of Faith.) E-

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phes. iii. 9. *And to make all Men see what is the Fellowship of the Mystery, which, from the Beginning of the World, hath been hid in God, who created all Things by Jesus Christ.* Col. i. 26. *Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints.*

Moses has not only given us an Account of Things natural and divine, by Revelation; but, by his Writings, it appears, that natural Things were contrived to give us Ideas of invifible, supernatural Things, which no other Writer ever pretended to shew; and that the *Hebrew* Tongue was adapted to exprefs the Nature of Things, and thereby infinitely the moft descriptive, and certain; and that he has writ in the moft perfect Manner.

Moses hath shewed, and I from him, that the Eternal *Three* became *Aleim*, created this System, confifting of two parts, the *Names*, and the Earth, and Man; and formed the *Names* into a Machine to rule Matter, constituted them Rulers, gave each of the three a Name, and a diftinct manner of acting, fo as to act jointly and feperately; fo that using the Name of the Subftance, or the Name of each, fhould be
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in speaking, in hieroglyphical or literal Writing, to raise an Idea of the Essence of each of the Persons, of the Manner of their Existence, Powers, and Actions; and that the *Aleim* made Man a mechanical Frame to be acted upon by the mechanical Powers in the *Names*, to have the Power of limited Motion, Sensation, and Perception, from these and other sensible Ideas; and constituted him Tenant and Ruler of the Things for his Use, in this System, and infused into him a Soul of Lives, with חַי the Power or Faculty of taking in and recollecting Ideas from those sensible Representations, of framing Ideas from them, of the Essence, Existence, and Perfections of his Creators and *Aleim*, and mechanically to draw Deductions of the Obligations he was under, of the Duties he ought to perform, and from the Perfections of their Justice, &c. Hopes of farther Enjoyment.

Moses has given us an Account that the several Memorials, Emblems, hieroglyphical Representations, and Types of the Persons and Actions of the *Aleim*, were each in their Order, each at its proper Time, successively, used to exhibit to Man his Wisdom, Power, Goodness, Mercy. *Moses*, at each respective Time, gives an Account

Account of what concerned and was proper, at the Time, for Man to know. That the *Aleim* let *Adam*, before his Temptation, know by Words, explained by Ideas taken from Beings or Things, (of which in course at the Beings or Things) that there was an Essence; part of whose Property was to be, the Idea taken from the Duration of the Substance of Matter, and to exist, have Powers, Faculties, the Idea taken from the Faculties of the Soul of *Adam*, while innocent, or perfect; now changed, or imperfect; of which below. That there are three Persons in it, equal in Nature, in Power, in Perfection; and that as their Perfections of Wisdom, &c. are infinite; their Designs, Actions, &c. in every Point, infallibly tend to the same End. And that they can agree each to act a separate part, tending to the same end. *Adam* would then naturally have a Desire to know what other intelligent, created Beings were before this World, and himself; of what Nature they were; what Powers they had; how they were employed; whether all, or which, were his Friends, or Foes, or why some were Friends, and some Foes. Perhaps it was not proper for *Adam*, while he was in his State of Trial, to know what Enemies he had, or what Powers they had; any more than it was for *Job*, while he
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was upon his Trial; for, if that had been known, neither had been a fair Trial, but, after Trial, each was made sensible of what was proper.

We since know, from Scripture, that the Eternal *Three* had created another State, for and a Species of Beings, thence stiled Creatures, immortal, with proper Faculties, intelligent, free, active, from the Power of exercising their Faculties named Angels; but their Names taken from, or used in common, for the three machanical inanimate Agents, Fire, Light, and Spirit, also named Angels, Agents. The Idea of their Intelligence, from the Soul of Man; what Manifestations, or Terms they had, the Scriptures shew not; but that to contemplate, adore, love, obey, and praise the Perfections in their Creator was that in which their Happiness was to subsist, and, in defect, their Expulsion and Misery was to ensue.

As the Ideas of the incomprehensible, or undescribable Persons in the Essence could not be brought to Sense, nor otherwise conveyed, but must be borrowed for us, and taken by us, from what could come nearest those Ideas, and which our Senses or Perception could reach, by Words which were expressive of those Ideas, and so common
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to Things from whence they are taken, and to those for which they are borrowed. When all, or any one, of those Persons are acting their respective Parts in the Oeconomy of the Covenant, the Ideas are taken from the *Names*; and when one of them is acting something like the Actions which are in the power of Man to perform, that Idea is borrowed, and conveyed by the Word *וְאֵל* a *Person*, or, &c. So, the Idea of one of those Persons, when acting or performing an Action, which is not directly or visibly included in that Oeconomy, but of a spiritual Nature, and beyond any Idea of the Capacity in Man, is borrowed from that Idea we have of one of the Agents, the *Names*, or from the faint Idea we have of one of those spiritual Agents, for one of those Persons in the Essence, with the Distinctions which appear in the Description of the Action, or with the Addition of *Jehovah*, *Aleim*, or, &c. But when the Divine Author uses the Words used for the *Names*, the powerful, mechanical Agents in this System, Fire, Light, and Spirit, to convey the Ideas of the Persons in the Essence, and of their joint or separate Actions, and Oeconomy, they no way confine the Idea to these created, mechanical, unintelligent Agents, or to their

their Powers, or Actions. So, when they use a Word used for the Powers or Actions of the Soul of Man in the Body, whose Existence cannot be proved, but from Revelation, and from its Actions, which we perceive, chiefly in the Case before us, in borrowing Ideas from Sense, or Perception, and using them to give us Ideas of Persons or Things out of our reach. As when they take the Idea of *רוח* the Faculty of the Soul which was in the first *Adam*, while innocent, or in Christ, the second *Adam*, which was perfect, and join or apply it to *דבר* that which *Bees*; or when they use the Word *איש* used for Man, for one of those Persons, they no way confine the Idea to the created Soul or Person of Man, or to his Powers or Actions. So, when they use a Word used in common, for the three *Names*, and for a created, spiritual, Being in the highest Degree of Perfection those Creatures are capable of, or for the Actions of one of the *Names*, or of one of those Beings, for a Person in the Essence, or his Actions, they no way confine the Idea to that mechanical Angel, or Agent, or to that created Being, any more than they do where *איש* or *אור רוח* is used; but to borrow from each of them, the highest Idea we can come at, to help
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us to take in as much as we can of an infinite Idea, of that sort, which is in each borrowed one.

While the Angels were under their State of Tryal or Probation, it appears their Creators saw some mental Imperfection in some of them; and as we have sufficient Evidence from *Moses, &c.* that those Persons can foresee what free Agents will do, as in the Fall of Man; what the Devil would persuade *Eve* to do; at the death of Christ, what he would persuade *Judas* to do, &c. which appears, at making the Covenant, by the Exhibition of the proposed Atonement; at the Formation of this System, by suiting the Emblems, in the Oeconomy of the Persons, to Man's State after his Fall; by many Instances in Scripture; most evidently telling *Judas* what he would do, before he did it; so *Peter, &c.* thence we are sure they foresaw the Fall of the Angels. And, were it to supply that foreseen Defection, or for whatever other Reasons, in their infinite Wisdom, it appears they determined to create another System, and another Species of Creatures called Man.

If the eternal Three foresaw that, upon publishing their Resolutions of creating a new System, and exhibiting what was proper of the Terms of the Covenant, as 'tis to

us, in the Cherubim, and, *inter al.* the high Preferment which should be given to one of that Race, that all other Creatures should be subject to him, and worship him, some of those Angels would publish their Pride and Envy, resolve not to submit to the Decree; so, become Rebels, and Enemies to those Persons, and resolve to become Tempters to that new Species of Creatures, who were to rival them; and thereby endeavour to prevent the Purposes published, and render all their Race unworthy of Favour, and that one Man, of such Honour; Why should it be unreasonable that these Creators, so Fathers, so Governors, should become *Akim*? *Hab. i. 12.* describing the Miseries to come upon the Jews for their Sins breaks out into this Expostulation, *Was not thou from עוֹלָם* [thy first Resolution to create Man] *Jehovah* ~~וְהוּא~~ he who was bound to redeem me, *עוֹלָם* he who was to be just for me? *We shall not die Jehovah, thou hast ordained him for Judgment; (Punishment) and O mighty God, thou hast founded him for Correction.* Or, why should it appear so to Man; that they should enter into such Measures, as were most consistent with their Perfections of Power, Wisdom, Justice, and Mercy; into an Alliance Defensive, and Offensive, in favour
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of this new Race.) *R. Martin. in Pug. Fidel.* 596. has given Reasons for redeeming Man, and Evidence that it was by Christ in *Esa. lix. 15. &c. Id. Herm. Witfi. de Oecon. Fæd. — de persona Sponsoris,* p. 166. Sect. xix. “The last Condition required in the Mediator is that he should be God-Man, God and Man, both, in one Person. *One Mediator between God and Man.* 1 Tim. ii. 5. For since it is necessary he should be Man, since also he must be God, and since he must be *one*, he must needs be *both* in one Person, *God manifest in the Flesh,* 1 Tim. iii. 6. *The Word was made Flesh,* Joh. i. 14. *Made of the Seed of David according to the Flesh,* that he might be at the same Time, *the Son of God in divinitate with Power,* Rom. i. 3, 4. which is thus demonstrated.” If Creatures could not be in the Nature of Subjects without being free, as is shewed at large by numbers of Objections, and Answers; by *D. Pareus* in *Gen.* p. 502. C. iii. If Love be the Tribute these Persons, jointly King, require, and value most; If Creatures, who had had long Experience, must have more Knowledge than those newly created, (either to prevent free Agents from being tempted by Enemies, more subtle than they; or, if they were overcome, to chastise

chastise them in proportion to their Crime, and to retrieve them out of the Hands of their Enemies who seduced them, and put them in their pristine State. *Allegor. Moral—Legis.* p. 228. “It is just that he should be washed by another, who was polluted by another.” And in such a manner, that those new Creatures should acquire more of that Qualification for the enjoyment of Happiness, should love those Persons more for their merciful Disposition, for the performance of the Conditions of their Alliance, so for the means of their Recovery, than they should have done for their Creation. And why should it be unreasonable for any, who think themselves worth looking after, to come into this Alliance, perform their Part of the Conditions, and thankfully accept the Benefits of it? Or why unreasonable, or unjust, that the Tempters, who had Time and Experience to understand their Duty, should be sentenced to eternal Torment; and that those of the Race of Men, who would not acknowledge the forfeiture, return to Subjection, love the Persons who retrieved them and gave them that Opportunity, should be doomed to have their share with the Tempters here, in this World, and in that to come?

I have hitherto confin'd myself to the sacred Text, which begins at the Creation; but, as several Words and Hints in it refer to Persons, Things, and Actions, before the Creation; And, as *Moses* has represented the Parts of the Covenant Hieroglyphically, and as there were some Parts in it relating to Christ, which it seems were not proper for the Ancients to know, at least to that Degree, which Mystery is said to be revealed in the New Testament; And, as the inspired Authors express that there was an Apostacy of the Angels, but rather hint than express the Cause of the Devil's Apostacy, perhaps that Man might not have a Precedent, and the Cause of his Fall is rather to be gathered from some universal Tradition, inserted in the Translations, Apocryphal Writings, of the Ancients, than from the *Hebrew* Text, which seems to be confirmed in the New Testament.

There are many Traditions not only in the LXX, the Jewish *Targums*, and their other Writings, but also in the Writings of the other Eastern Nations, which refer to, or relate, some Actions before the Creation; and, notwithstanding the cursed Uses the later Jews have endeavoured to make of Tradition, I shall take the Liberty

ty to mention some of these, and compare them with the Hints of those Things in the Text, and with the New Testament.

It is plain from Scripture, that there was a Species of Beings which we call Angels, before the Creation of this System, and Man; and 'tis certain they were created in Time; and 'tis plain that there was a Time when *Jehovah*, who sees into the Minds of all Beings, observed Folly, some Crime in some of them; and, without entering into the eternal Purposes of the Persons in *Jehovah*, about which we can say nothing, there was a Time when they declared their Purpose to create this System, and Man; and it appears from the Words *Cberubim*, *Aleim*, &c. when that was resolved upon and declared, and the Covenant made, that also as much as was proper of the Terms of the Covenant to redeem Man, if he fell, and the Means, were also exhibited in that Manner which to our Capacities, is represented Hieroglyphically, by the Figures in the *Cberubim*, &c. It is also plain from Scripture, that some of the Angels kept not their first State; but, upon admitting some false Notions of themselves, or for some Disobedience, Envy, or, &c. were ejected

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from that happy State. Whether this Corruption in their Minds was previous to the Declaration of the Purpose of the *Aleim* to create Man, and to redeem him, or upon that Declaration, is not express'd, that is nothing to us to know; because, in either Case, whether it was in their Minds some Time before it broke out, or immediately before it broke out, it was equally foreseen.

Great Disputes have been whether some Texts in the LXX found, and supposed to be cited, in the New Testament, were omitted in the Copies of the *Hebrew Bible*, or inserted in the LXX, by those who made that Translation, or what you please to call it; and many Rabbinical Doctors, &c. have been so much byass'd in Favour of the Authority of the LXX, that they suppose the Omission in our Modern *Hebrew Text*; as if the LXX could not insert a Tradition which was true, and as if the Apostles could not reveal a Thing which was true, which was not literally, or fully, revealed in the Old Testament. The Interpolation of the LXX from Tradition, be it Preceptive, or Predictive, *Capel. Crit. Sacr.* p. 293. "After the 42d Verse of *Deut.* xxxii. the LXX have added this Verse; — *Rejoice ye Heavens with*

with him, and let all the Angels (MS. A. Sons) of God worship him. From whence the Author of the Epistle to the Hebrews seems to have cited those Words, *ch. i. 6.* — *Let all the Angels of God worship him*; rather than from *Psal. xcvi. 7.* whence the Concordances will have it taken; and in the same Verse, *Let all the Sons of God* (MS. A. *Angels of God*) *comfort themselves in him.*" Though the Old Testament shews that all Things and Creatures, nay even those which had Powers and Principalities in them, or were made *Aleim*, were to be made subject to him, *Psal. viii. 5.* &c. *xcvi. 7.* Though it appears from the *Cherubim*; and though the same Words, as are in the LXX, are in the New Testament, *Heb. i. 6.* a second Time in this State, these do not prove that ever they were written in the Old Testament, or *Hebrew*. If the Precept, or Prediction, that all the Angels were to worship him be Scripture, and omitted in transcribing the *Hebrew* Copies, that puts the Matter out of doubt, who he was, or was to be. If it was Traditional, and so well believed by the Jews that they inserted it in the LXX, and refer to it in the *Targums*, and that be confirmed in the New Testament, these

are sufficient Evidence against them; and determine the Messiah was to be more than Man, an Object of Worship to all created Beings; and that the Exhibition, or Introduction, when and where the Precept to Angels was given, and was to be obeyed, * was, as it is express'd, the Heavens put for the Inhabitants, in the World of Angels; nay at his coming, by them, here, as *Luke ii. 9, 13.* when to Men, among Men, in this World of Men; as *Heb. i. 6.* *When he a second Time brings in the First-Begotten into the World, he says, and let all the Angels of God worship him, †* and they were to worship, and as *Moses* says,

* If it had been in *Hebrew*, it would have been רְשָׁעִים, the other two Persons.

† *Rejoice ye Heavens with him, and let all the Angels (Sons) of God worship him*, is a Proof that the first Exhibition or Introduction of Christ into the World, when the Angels were commanded to worship him, was in their World, or Place of their Habitation, which Precept was to be obeyed by them, not only there, but also in this World. Indeed had the Words *Rejoice ye Heavens* been in *Hebrew*, *Heavens* would have been רְשָׁעִים, and might have signified the other two Persons of the Trinity; but if *Heavens* be put for the Inhabitants as the following Words, *All the Angels of God* express; then the Text implies as before-mentioned, that Christ was exhibited to the Angels in their World, and that a Precept was there given to worship him, and was to

says, *Deut.* xviii. *Acts* iii. 22. to hear and obey him. Things appear in another Light from the LXX, and *Targums*, than they do from the later Writings of the Apostate *Jews*. The Law, Man's Part of the Covenant, was not taken from the Heathens, but decreed at the first Resolution of the Creation of this System, and Man: was not, as they say, concealed for twenty-six Generations, but published to *Adam*, and he broke the Terms of Purification, as appears by the Citation above, from *Hof.* vi. 7. — and it was afterwards misapplied by Men, and restored in writing by *Moses*. The Messiah was not to be an Apostate Jew, a mere Man, for a King of Apostates; but one, so great, that their Masters the Devils, while they were Angels, were all commanded to worship him. And can these Apostates expect better Usage than their Masters? they were cast out of Heaven, because they would not submit, upon this glorious Manifestation, to worship and obey him; and these his Servants are cast out of their Land,

to be obeyed not only then and there, but also at his second Introduction, or coming in the Flesh, and *Luke* ii. 9—13. it appears the Angels did obey the Precept in our World, as they had done before the Creation, in their own World.

the Type of Heaven, because they will not. And whatever the Fate of their Masters shall be hereafter, they are sure of them for Company, and of their Fate; and they lose their Labour in blaspheming before their Time; they will have Time enough hereafter for that.

Some Things were designed to be kept secret till a proper Time, as *Matt. xiii. 34.* *All these Things spake Jesus unto the Multitude in Parables, and without a Parable spake he not unto them: That it might be fulfilled which was spoken by the Prophet, (Psal. lxxviii. 2.) saying, I will open my Mouth in Parables, I will utter Things which have been kept secret from the Foundation of the World.*

We shall shew what others have said of this Affair, *Gen. iii. 23. Targ. Jon. B. V.* "Therefore he expelled Adam — before the World was created, he created the Law, prepared the Garden of Eden for the just, that they might eat, and enjoy the delicate Fruit of the Tree, because they had kept the Doctrine of the Law in their Life time. — The Law is better to him that observes it than the Fruits of the Tree of Life, which the Word of the Lord has prepared for them that keep it, that he may be Eternal and walk in the paths of the way of the Life

Life of the Age to come." *Targum Hierusalem*. Which they say was made after Christ's Ascension. "Two thousand Years before the World was created, he created the Law and prepared Hell, and the Garden of Eden. He prepared, I say, the Garden of Eden for the just — for the Tree of Life is the Law, whosoever observes it in this World, shall live and endure, &c." The Authors of these Targums pretend to add, and thereby explain what *Moses* published of the Transactions between the *Alcim*, for *Adam*, &c. what they add must either appear to be contained in the Words of these Texts, or some other Parts of Scripture; or else that they were Tradition, so well believed, that they inserted them to explain the Terms which *Adam* was under, when he was in, and when he was expell'd from, the terrestrial Paradise, and the Typical Tree of Lives, which grew in it: That he might walk in the Way of Life, so eat of another, better, Tree of Lives; by observing the Law, prepared by the Word of the Lord, which of course must be revealed to him, so far as concern'd him at that Time. That they mean the State of the blessed hereafter, by the Paradise created, is evident; what they mean by creating the Law, &c. is, that they were decreed, as I shall shew by later Writings

of their Rabbies below ; except the 2000 Years, which is Cabbalistical ; and that this, in Substance, is proved both in the Old and New Testament. Let us hear what the Rabbies, who have writ since Christ, say, knew, or allow, about this Affair, which are, as I have shewed, attempts to evade, but notwithstanding are Confessions of the Facts ; the Confessions of what is confirmed, by Scripture, to be received, the rest rejected. Munster's Annotat. Gen. i. v. " The *Hebrews* say, that seven Things were created before the World, namely — Paradise, the Law, the just ones of *Israel* ; the Throne of Majesty, *Jerusalem*, and the Messiah : As this is evidently contrary to Scripture, *David Kimbi* explains this Doctrine of the Rabbies, not according to the Letter, but that these seven Things were the principal End for which God created the World ; as if God had not made all Things for himself, so that he himself should be both the efficient and final Cause. Others differ a little, &c." *Pug. Fidei* p. 414. " You may read in the *Midrasch*, that is in the Gloss *Bemidbar Sinai*, — our Masters of pious Memory have delivered it to us, that seven Things were created before the World was in being ; and they are these, the Throne or Seat of divine Glory ; the Law ; the House of the Sanctuary ; the Fathers

Fathers of the Age; *Israel*; the Name of the *Messiah*, and Repentance; and there are some who say, the Garden of Pleasure, that is Paradise, and Hell. The Throne of Glory — *Psal.* xciii. 2. — The Law. — *Prov.* viii. 22. — The House of the Sanctuary — *Jerem.* xvii. 12. — The Fathers. — *Hof.* ix. 10. — *Israel* — *Psal.* lxxiv. 29. — The Name of the *Messiah* — *Psal.* lxxi. 17. — Repentance — *Psal.* xc. 2. — The Garden of Pleasure — *Gen.* ii. 8. — Hell *Isai.* xxx. 33. — (v. *Observat. Voisin.* 417.) You have the same also in *Pesach Scheni*, the Section which begins with *מקדש*. — cited also in *Paulin. Hebdom.* p. 377. *Pug. Fidei* 334. Also in *Midrasch Tillim* upon that of *Psal.* xciii. 1. *The Lord hath reigned.* — *Thy Throne was established of old*, &c. That is one of the seven Things which came into the mind of God before the Creation of the World: And they are these. The Throne of Glory, or Honour, &c. v. *Observat. Voisin.* p. 339. *Paulin.* 377. *Pug. Fidei* 583. The same is proved in the Gloss upon the *Psalms* on the *Psal.* xcii. *Thy Throne, O God, was prepared of old*, where it is said that the King the *Messiah* is one of the seven Things which were resolved upon before the Creation of the World, as it is said *Psal.* lxxi. *Melch. Leyd. de orig. mundi Mosaica*, sect. 21. Nor

Nor were they less infatuated, when they believed, with *R. Eliezer*, (*Perk. Eliezer*, cap. 3.) that these seven Things were Created before the World, *the Law, Hell, Paradise, the Throne of Glory, the Sanctuary, Repentance, and the Name of the Messiah*, unless you give these Triflers leave to run to allegory, or understand these things of the divine Decrees, as Vorstius will have it." *Pirke R. Eliezer*, p. 3. c. 3. and p. 151. "We must enquire, whence he made this Universe, and whence he will make the Age to come, that the Name of the Holy Blessed one may be extolled in his Creatures from one End of the World to the other, as it is said *Psal. cxlv. 4. One Generation shall Praise his Works to another*. Before the World was created, there was only the Holy Blessed One and his Name, but when it ascended into his Thought, or he proposed to create the World, then he engraved the World before him, but it did not exist. They make this Comparison, this is like a King, who has a mind to build a Palace; who before he begins marks the Foundations in the Earth and its comings in, and goes out: So the H. Blessed One drew a Plan of the World before him, but it had no Existence, till he had created Repentance.

Seven Things were made before the
World

World was created, they are, the Law, Gehenna, or Hell, Paradise, the Throne of Glory, the Sanctuary, Repentance, and the Name of the Messiah, (pretended to be deduced from the Texts above) the Holy Blessed One took Counsel with the Law (whose Name is Wisdom or Essence) about Creating the World, she answered and said, Lord of Worlds, if a King have no Army, whom is he to command? And if there be no People to celebrate a King, where is his Glory? The Lord of the World heard and it pleased him. The Law said, the Holy Blessed One consulted with me about creating the World, according to that of *Prov. viii. 14. Counsel is from me and sound Essence or Wisdom* — *Animadvers. in Pirke Eliezer. p. 151. cap. 3. p. 3.* They will have these seven Things produced by the divine Decree before the World was made, as you may see in several Places in the Commentators, referring them to the Purpose or Intention of God." See *Pesachim cap. 4. and Nederim cap. 4. &c.*

These Terms about Persons, Things, and Actions, as ascended into the divine Mind, Intention, Thought, or Purpose, or resolved, decreed, &c. to create, are *tantamount* to created, though, at the time, not created, or, &c. They are spoken of in Scripture as Things certain, as if they existed;

existed; as 'tis plain from these Writings, and many others; and that those who used the Word *created*, mean as the several others express it, and no otherwise; so of Souls. *Pug. Fidei*, 353. *Pet. Galat.* 421 in *Bereschit Rabba* minore upon that of *Gen. v. 1.* *This is the Book of the Generations of Adam* — “This is as if the Scripture had said, *Isai. lvii. 16. &c. For I will not contend for ever, or contend with the first Adam, nor be wroth for ever with his Generations, for the Spirit from before me shall cloath, or put on, or be assisted, and Souls I made.* *R. Tanchum*, and they said unto him in the Name of the Masters; the King the Messiah will never come till all the Souls are created which ascended in Thought to be created, that is, which God foresaw were to be created. *Ibid. Pet. Galat.* You have the same almost in *Midras Cobeletb*, i. e. the Comment on *Eccles.* it runs thus, — They (the *Rabbies*) said in the Name of *Rabbi*: The King Messiah will not come till all the Souls are created which are fore-designed to be created; which can't be till the end of the World.” So several others.

The Things decreed, and in the Succession put in Execution, *Thronus Gloriæ*, the *Oberubim*, an Exhibition, in Heaven, of the Covenant made between the *Alcim*, of Christ in the Priesthood, in Rule, &c. *Lex*

the Terms of Purification, first part published in Paradise, the second after the Fall. *Respicentia*, Man's returning, and accepting of the Terms. *Domus Sanctuarii*, the Exhibition of the *Cherubim*, Presence, &c. first at Paradise supernaturally, after, by that Pattern, in every *S. Sanctorum* upon Earth. *Patres seculi*, the Fathers, Line, or Pedigree of Christ. *Israel*, the Church. *Nomen Messiae*, the second Person in the Flesh, &c. So of *Paradise*, the State of the Blessed. And *Gebenna*, the State of the Cursed.

The apostate Jews have purposely misconstrued Words, so as to make the Covenant only made with them; and, several other ways, diverted Men from considering the Covenant, which was made before the World, from whence the three Persons, at the Creation, are called *Aleim*. It seems, that as soon as the Covenant was made, the second Person had, oeconomically, some distinct Rule, and in that Station, all the Angels of the *Aleim* were to acknowledge him, and worship him. Hence the Jewish Insertion of that Tradition mentioned above.

In what manner God exhibits Things or Actions to these spiritual Beings, whether, as he communicated Things, by Vision, to the Minds of the Prophets, when their Bodies

dies were asleep, is out of our reach to apprehend; but, when this Covenant was made, and, *inter al.* it was decreed to create this System and Man; and it was also covenanted, that a Man was to be the Son of *Jehovah*, and to be joined to the second Person, and taken into the Essence, and was exhibited, as 'tis to us, in the *Cberubim*; 'Tis certain, it was decreed, when this Exhibition of the First-begotten, only begotten Son, in Distinction to all other Creatures, Angels, and the first Man who were created, and to all other Men, who were produced by the Generation of Man, that all the Angels of *Jehovah* should then submit to worship him; and that, when he should be born, they, and all other Creatures should actually worship him. And, if it had not been commanded, it would necessarily, or, as we say, naturally become the Theme of all the perfect Beings, to praise *Jehovah Aleim*, for resolving to make so many more Beings happy, by creating, and admitting them, by that Covenant, to the eternal Enjoyment prepared for them, and particularly the Person who was to effect this for them, as those did who were with the Agent, at publishing the Birth of Christ, cited above. And whatever was latent in the Mind of the Angels who fell, whether

whether it began in one Chief, and he seduced many others, or in many at once, it appears from the Sense of all the Traditions, and I think I may say, 'tis confirmed by Scripture, that it broke out upon this Publication. That one or more of them was guilty of Pride, thought himself of a superior Nature to Man, or envied him the Preference, the high Honour of being taken into the Essence, and refused to submit to the Decree; for which they were expelled from their Stations, and from thence arose their inveterate Malice against Man: and their Disappointment ensued from their first Attack, by attempting to separate the first Man from the *Aleim*, they were the Instruments to prefer the Man Christ to this high Dignity. *Pug. Fidei*, 333. "in *Bereschit Rabba* it is thus written — *In the Beginning God created the Heaven and the Earth, Gen. i. 1.* — This is what is written, *Psal. xcvi. 11. Light is sown for the Righteous. R. Abba* said, *Dan. ii. 22. And Light is with him, or dwelleth with him*: this is the Light of the Messiah, and so it is said, *Psal. xxxvi. 10. With thee is the Fountain of Life, in thy Light we shall see Light.* That (*Galat. cap. ii. lib. 8.*) is the Light of the Messiah, and he teaches us by this, that the Holy Blessed God saw the Messiah, and kept him under the Throne

of his Glory. So Satan said before God, Lord of the World, what is that Light for, which is laid up under the Throne of thy Glory? He said to him, it is for the Messiah and his Generation. He said before him, Suffer me, and I will be an Adversary to the Messiah and his Generation; God said to him, thou canst do nothing against him. He said before him, Lord of the World, give me leave, and I shall prevail. The H. Blessed God said to him, if you are firmly resolved so, I will destroy Satan out of the World, and not destroy one Soul of those Generations. Immediately God began to bargain with the Messiah, and said to him, Messiah my just one, the Sins of those who are laid up with thee will put a very heavy Yoak upon thee; thy Eyes will not see the Light, and thy Ears will hear the great reproach of the People of the World: Thy Nose will smell Stinks; thy Mouth shall taste Bitterness; and thy Tongue shall cleave to the roof of thy Mouth; thy Skin also shall stick to thy Bones, and thy Body shall be wasted with Grief and Mourning. Have you a Mind to them? for if thou undertakest it, well; but if not, behold I cast them off from now. He said before him, Lord of the World, I am joyful upon it, and take upon me those Tribulations upon this Condition, that
thou

thou raise up those who die in my Days, and the dead who have died from the first *Adam* till now; and not save them only — but those also who have ascended in thy Knowledge to be created, and are not created. The Holy Blessed God said to him, yes. Immediately the Messiah took upon him all the Tribulations out of Love, as it is said, *Isai. liii. 7.*”

That they might insert Expressions to make Christ appear to be a Creature, they have given us another Account of this Covenant cited, Buxt. Arc. Fœd. 138. “In *Julkut* from the antient Book *Pesikta*, at, *rise my Light, for thy Light is come, Isai. lx. 1.* where it is said, this Light is the Light of the Messiah. The Words are, the Synagogue of *Israel* said before the Blessed God, Lord of the World, because of the Law, which thou hast given me, which is called the Fountain or Spring of Life, I will delight myself in thy Light; what is, *in thy Light we shall see Light?* — This is the Light of the Messiah, as it is said, *and God saw the Light that it was good*, for this teaches us, that God foresaw the Age of the Messiah and his Works, before the World was created, and therefore laid it up for the Messiah and his Generation under the Throne of Glory. Satan

said before the Blessed God, Lord of the World, the Light which is laid up under the Throne of thy Glory, whose is it? God answered him; — his, who is to make thee ashamed, and cover thee with shame and disgrace: Satan answer'd, Lord of the World, shew him me. God said to him, come and see him. When he saw him, he trembled (*the Devils believe and tremble, Jam. ii. 19.*) and fell on his Face, saying, — This surely is the Messiah, who is to thrust me and all my People into Hell, as 'tis said — So you have it in the same place; on this God began to bargain with the Messiah when his Enemies were fled, saying to him, the Sins of those who are hid with thee, will put thee into an Iron Yoak, and make thee like a Calf, whose Eyes are dim, and they shall bind thee, or suffocate thee with a Yoak: because of their Iniquities thy Tongue shall cleave to thy palate — wilt thou take this freely upon thee? The Messiah said to God, Lord of the World, perhaps those Pains will last many Years? God answered, for thy Life, and the Life of thy Head, I have decreed one Week against thee; if this be much to you, I will cast them out immediately. The Messiah, Lord of the World, I take it upon me with lifting up of my Heart, and with

with joy of my Heart, provided that not one be lost of Israel." The rest too long to be inserted.

When our Rabbi makes the Messiah insist that Deus should raise the Dead, he had forgot that his Brethren attribute that to the Messiah, *Pet. Galatinus*. 423. "And below in the same *Hebrew* Gloss, it is said, all the Fathers, and the Just, the Tribes, and *Moses* and *Aaron*, and *David* and *Solomon*, and all the Kings of the House of *David*, and all the Prophets shall say unto the Messiah, the end is near, it belongs to you to revive us; as it is *Hos. vi. 2.* *After two Days will he revive us, on the third Day he will raise us up, and we shall live in his Sight.* *Korah* also and his Company, and *Absalom* shall come unto him and say; when is the end of Wonders? And when wilt thou return and revive us? So it is said *Pf. lxxxv.* — wilt thou be angry with us for ever? wilt thou stretch out thy Wrath from Generation to Generation? wilt thou not return and revive us, and thy People shall rejoice in thee? This is Tradition." *Pug. Fidei* p. 684. "in *Chelek* it is written — if he tarry wait for him; because coming he will come, and will not tarry, if the King Messiah tarry wait for him, &c. but perhaps you will say, we wait, but he doth

not wait, as it is said *Isai. xxx. 18. therefore will the Lord wait that he may be gracious unto you*, and since we wait, and he waits, what hinders him? The propriety of Judgment. Why then do we wait? To receive a Reward as it is said, *Isai. xxx. 18. Blessed are all they that wait for him. This is the Talmud.* It will be very proper to subjoin here, from *Seder Olam*, cap. ult. *He knows what is in Darknes; Dan. ii. 22.* This is the Punishment of the wicked in Hell. And Light dwelleth with him. This is the giving of the reward to him who is to come. This is Tradition. But that this Light, which is to be the reward of the Just, is the Messiah, is collected from that Passage in *Bereschit minori* — *Light dwelleth with him; this is the King Messiah.* Pug. *Fidei* 452. and *Pet. Gal. de arcanis*, 274. in *Bereschit Rabba R. Moses Haddarshan* upon *Gen. v. 5.* — “Our Master *Joshua* the Son of *Nun* said, on the Day the first *Adam's* Knowledge was joined to him, God spake to the Angels of the Ministry that they should make Supplication to him. The Angels came according to the good Pleasure of God. But Satan was bigger than all the Angels of God; so he spake to the H. B. God, and said, Lord of the World, we are created out of Brightness and

and the Beauty of Divinity, and thou say'st to us, that we should make Supplication to him or Worship him, whom thou madest out of the Dirt of the Earth! The H. B. God said to him, there is more Wisdom and Knowledge in him who is out of the Dirt, than in thee. [So it came to pass, when he would not make Supplication to him or obey the Voice of the H. B. God] that he drove him out of Heaven, and he became *Satan*, and of him it says, *Isai. xiv. 12. how art thou fallen from Heaven, O Brightness, Son of the Morning?* This is in *Bereschit Rabba*." *Spencer, de Leg. Heb. p. 943.* "It is obvious that *Mahomet* imbibed the same Faith from the *Jew* who was his Instructor, and transcribed it into his *Alcoran*, for he says, that God revealed to the Angels the Formation of Man out of Clay, and as soon as he had breathed into him a Portion of his Breath, all the Angels at God's Command, except *Beelzebub* paid Adoration to Man; and that God asked the Devil why he refused to worship the Work of his Hands? because, says he, thou madest him out of Clay and black Mud, but me out of Fire. *Surat 65.* tells the same Story over again." *Pug. Fidei 459. Observat. Jos. de Voisin. p. 452.* "That they should make Supplication to him, or adore

him, &c.] If this be understood of the *Messiah*, that God offered the *Messiah* to come to the Angels to be worshiped by them, what can be the meaning of that of *Tzeror Hammor*, Sect. Ber. — our Redemption was designed the Six Days of the Creation, especially on the Sixth, when Man was created? Where the Nations of the World are not intended; for the Mystery of the Man is the Mystery of the *Messiah*, as it is said *Dan. vii. 13. one like the Son of Man came*. Most of the Doctors of our Catholick Church say the very same. So *Ambrosius Catharinus* in his Book on the Glory of the good Angels and Fall of the bad. Some assert, says he, that from the beginning, before the World was, or Time begun, when all the Angels had been made, and with one Voice praised God, being not yet perfectly happy in that Vision which is eternal Life, it pleased God to declare unto them what he had decreed of his good Pleasure, namely, the making another Creature, *i. e.* Man, for whose Sake every Thing else was made. He shewed them also the great Mystery of the *eternal Word*, that in Time he was to take our Nature, that the *Word* himself was to become Flesh by a Union of Natures in the *eternal Word*; so that Man would become God, and from hence, God might be called Man, and Man God, from the

the Union of both Natures in the same *Supposite* (Supposito) as I said. Besides it was commanded them by God, that they should all Worship that Man-God, if they would obtain Happiness and Glory. And this is what *Paul* says of the Father, *Heb. i. 6. That when he again bringeth in the First-Begotten into the World, he says, let all the Angels of God worship him.* He says again, because he had brought him into the World from the Beginning when he declared it to the Angels as his fixed unchangeable Decree that he should be over all things; which Satan disapproved, therefore he was rejected because he would not worship his Lord, &c." *Stercor. Antiq. Heb. p. 179. cap. i. on Heb. i. 6.* — "For he was twice commanded to be worshipped, first, as soon as the Angels were created; and the coming of Christ declared to them; the second Time when he had really taken Flesh, &c. *Reiser de Orig. Soc. Atheismi, p. 16.* "Because he saw a Creature of an inferior degree preferred to himself, Pride raised his Envy, and he despised the Divine Command. For whilst Satan and the Troops of his Fellow Soldiers were yet in a Way and Condition of mistaking (improperly speaking) the Mystery of the Incarnation among other Secrets was revealed to them, namely

namely that the Word of the Father should take Flesh; whether it should be capable of suffering or not, it was not proper should then know: So Satan the chief of the Band of Angels bore with the great rage one truly called God, being to be united hypostatically to human Nature, who should sit exalted infinitely above the Angel at the right Hand of the Father, to whom all Power in Heaven and Earth was to be given, &c. Truly since we are certain of the un-heard of Pride of the (fallen) Angels that they attempted to attain to Divine Honours, which way he could be called both Angel and God, and attain the highest degree of Glory, unless thro' the Hypostatic Union, can hardly be conceived."

Ibid. Sherlog. "The Devil talking of his Fall with the Lord Christ in *St. Brigitam*, Lib. 1. cap. 34. says, I saw what was to come to pass, and because thy Glory and Honour is without Beginning, and without End, I envied thee, and thought I would willingly submit to the most bitter Punishment that thou shouldest die, and in this Thought I fell, and so Hell was made."

Palæot. de Sacr. et profan. Imag. 66. —
 "When he full well knew the Saviour of the World was to come from Heaven to the Earth,

with, to take human Nature, and be worshipped by Men as truly Lord and eternal God, from the Apostle saying, *Heb. i. 6. When God bringeth in his First-Begotten into the World, he says, and let all the Angels worship him*, the audacious Adversary thought it would answer his Purpose, if Adoration were paid to the Statues of many Men, and many Animals, that Christ when on Earth might neither be thought the only God, nor the principal."

Sherlog. p. 182. "Suarez answers, it may be gathered from the latter Epistle of *St. Peter. cap. ii. ver. 4. God spared not the Angels that perished*, for he says *Book 7. of Angels, Cap. i. n. 5.* that Sentence has the Force of an Universal negative Proposition; and is the same as, *he spared none of the Angels that sinned*; since then they were all given up to Punishment, we gather that none repented."

Witsius de Oecon. Fæd. p. 303. "We must examine into the true and natural import of what is said, *2 Tim. i. 9.* and which is commonly brought for *eternal Election, he saved us — according to his own Purpose and Grace which was given us in Christ Jesus before the World began.* I. What is to be understood by the giving of Grace. II. What that implies, *before the World began.*
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The saving Grace of the New Covenant is to be given to those that are to be saved. I. In the Decree of God. II. In Promise. III. By actual Conveyance. The Decree of God is the first Fountain of Grace. The Promise is the Discovery of the Decree. Actual Conveyance is the putting both into Execution." And so p. 130. Cap. 2. "on the Covenant between the Father and Son."

Paræus in *Gen.* 498. "There are two Places which shew that the Devils are so, not naturally or originally but by voluntary falling. *Job.* viii. 44. and *Jude* ver. 6. Christ says, *he abode not in the Truth*, he was therefore created in the Truth, *i. e.* in Innocence, as well as Man. And *Jude* very plainly calls the Devils *Angels which kept not their first Estate, but left their own Habitation*. They were therefore created good Angels, as well as the rest. But they leaving their original Uprightness voluntarily revolted from God, and from Holy Angels made themselves impure Spirits and Devils."

Pererius in *Gen.* p. 61. "Our Lord *Mat.* xxv. says the Fire of Hell was prepared for the Devil and his Angels. *John* also in the Apocalypse clearly shews that the wicked Angels sinned in Heaven, and were cast down.

down from thence, when he says Ch. xii. *There was War in Heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels, and prevailed not, neither was their Place found any more in Heaven,* for so many of the Holy Fathers and ancient Writers interpret this Place." They have likewise shewed, by the Constructions of several Texts in the *Targums*, &c. that the Men who are to be saved are to supply the defection of the slain Angels, cited by *Pet. Galat.* 258, 259.

Besides allowing the general Scheme of Christianity in these seven Things proposed, and decreed, to exist, and shewing when, how, and why, Christ took the Name of Son, &c. the Devil has put these Apostates upon telling so many Stories, to make so many Evasions, and the Scriptures are so express in many Points, that they could not possibly evade interspersing some other Truths, whose Consequence perhaps they did not understand; nor foresee that any one, at this Distance of Time, after they had blinded, and so led, or ruled, the Doctors of the Christian Church so long, should dare to dissect their Stories, and produce the Evidence they had laboured so indefatigably to hide. They have allowed me enough to prove all that is true, and to
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disprove all that they have built upon their Evasions. For the sake of putting Christ under the Throne, they allow there was a Throne of Glory exhibited upon this Occasion in Heaven ; and, without considering that they had pointed *Shemim* to make it *Shamaim* to evade the Names of the Persons in the *Trinity* ; which, when 'tis now retrieved, destroys both the Heathen System and theirs, they allow there was something under the Throne, which Satan knew to be, and called, the Light, which is the borrowed Name of the second Person, our Messiah, both in the Old, and New Testament ; which Satan was not pleased to see, and which they will not own, and which they make God own to be the Messiah, and call him his Just One, another of the Names of our Messiah, whom the Scriptures declare to be of the Essence. They, for the sake of making this Light, the Messiah, a created Soul, tell you that God made a Covenant with this Light, this Messiah, to suffer and to destroy Satan ; and that this Light, this Just One, this Messiah, agreed upon Conditions to suffer, &c. I have shewed that this Light, this Messiah, this Just One, appeared in the Throne with his Manhood, as one of the Parties to this Covenant ; after that, above the Throne, as Prophet to dictate,

and as King, by the Oeconomy of that Covenant, to direct and rule the Church, destroy Satan, and Apostates ; and below, or at the Foot of the Throne, to suffer, atone by his Blood, and justify by his Works ; so, as Priest, Sacrifice, and Intercessor. And, truly, this was that which vexed Satan, and made him an Opposer. Their making this Covenant to be made with the Soul of their mere Man, who they imagine is to be their Messiah, cannot be tacked to these Truths. I have shewed that they agree that Souls were created in Succession, from *Adam*, and will be, to the Day of Judgment ; and no Creature could be a Party, much less be able to perform that Part the Scripture attributes to the true Messiah. Who he was is clearly proved. They have shewed us what the holy Angels were commanded to do in Heaven ; and the Apostle has shewed us that they were commanded, and repeated, what they had done above at the first publication, here below, upon Christ's Birth ; and what the Devils have done, and why they did it. And though the Apostates have not asserted one Article for their Scheme, which they can prove, yet, besides what they have allowed, as above, by this they shewed what many of their Disciples, who pretend to be Christians, would never shew,

show, nor willingly own when it was lately shewed, why the Creators of this System, Man, &c. were called *Aleim*, though that such a Covenant was made by Oath appears from Scripture, that the Word *Aleim* expresses those who made it. I have proved, that the *Aleim* are *Jehovah* the Essence existing, and Objects, for this and the Creation, of eternal Worship, Praise, Love, &c. the Scripture, by positive Assertions, and from their other Actions, infinitely demonstrate.

The Abuses in Pointing, and in some modern Attempts of the like Nature, and the Occasion I shall have to shew the Formation of Names, put me under a Necessity to say something of the *Hebrew* Tongue. I must not leave my Subject, but be very short, only touch what serves my present Purpose; so must pass several considerable Points, and not descend to small Matters.

The pointed *Hebrew* is nothing a-kin to the written *Hebrew*; not only many of the Words are so changed, as to change their Sense, but 'tis conform to the Languages in use, when it was pointed; takes away all the Perfection in the Original, such as the Conciseness, and the Simplicity, of the Language, though it was done under pretence of settling the Pronunciation, and reading it; takes away even the
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natural, audible, and infallible Distinctions in the Parts of Speech, or Grammar; which, when it was spoken, was learned with one tenth Part of the Labour, or Memory, with which any other Language was ever learned; and, in writing, has not one third of the Number of Characters used, as are used in other Tongues, to express the same Sentence; nor any Sound, or Variation of Sounds, but the simple, identical Sound to each Letter as 'tis pronounced, or writ, in every Place, a few Finals excepted: So, became an infallible Method of recording Things, or Facts. Pointing has made it an arbitrary *Hodge-Podge*, with neither the native Perfections, nor with such as are in the New Languages; but with such a Burthen of Things to be remembered, that the Contrivers surely intended that none should ever learn it: That it can never be learned without Book, nor in the Time that one might learn three or four others; and, then, could not be understood, in common speaking, except by such as are bred to speak a Corruption of it; a Language where Vowels are supplied, in that Manner, and never so as to be understood, or writ, from the Mouth of the Reader, as 'tis written in the Original; nor so as to preserve the Distinctions of Grammar.

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There have been many Attempts to quit us of this, and substitute some other Method in it's stead; and one, which had laid dead some time, has been renewed lately, and received with great Applause.

The use of Words in speaking, or writing, is to represent or convey the Will, Design, Resolution, or, &c or the Ideas the Possessor has acquired, of the spiritual corporeal, or mixed Agent; the Action, the Patient, the Suffering, and of the Circumstances, to another.

Providence never suffered any Thing of Moment, revealed, to be irrecoverably lost by the Negligence, or corrupted by the Wickedness, of Men; but what may, by the Application of Men, be retrieved or rectified. The original, single, Pronunciation of each Letter, Syllable or Word, is not necessary to the understanding of it; and, if it cannot be retrieved, it may be supplied. The variety of Pronunciations given to each Word, with the same Letters, are all false, except one; and, for any Thing they who formed them knew, or we know, that also. The Ideas are in the Translations, that is, may be recovered there; the Grammar, &c. are in the

the Writings, and certainly can be infallibly demonstrated.

The true Use of Pronunciation is to make others understand the distinct Sound of each Letter, so, what Letters are in the Word, so that he may understand the *Root*, (so the Idea) and the grammatical Variations, by Prefixes, Interpositions, Exchanges, or Affixes, &c. as they stand in writing.

Each Letter, as we call them, Consonant, or Vowel, should have a distinct Sound. A Consonant is formed by deflecting, checking, or stopping the issuing Breath, so forming a Sound; and each of them are distinguished from other, by the Difference of the Deflection, Check, or Stop; as these are mostly within the Mouth, no one of them can produce a loud Sound alone. A Vowel is formed by the Breath issuing through the Pipe and Mouth, without Deflection, Check, or Stop; and each of them are distinguished from other, by the different Position of the Parts of the Mouth; as these are mostly without the Mouth, they can be sounded much louder than Consonants, and some of them louder than others, so have been called Sounds. So, every Consonant should be sounded, that it take not in any other, nor any Vowel

before or after, and each Vowel as distinctly.

As Monsieur *Mascler* has taken up an Assertion, which was disputed, and as our Rabbinical Men pretend it was answered, I must mention it. Soon after several Nations had shook off the Authority of the Pope, *L. Capellus*, a brave Protestant, laid open an important useful Truth, which *R. Martin*. asserted in *Pug. Fidei*, and *Elias Levita*, and other Jews confessed; the Novelty, and so as we say Falshood, of Vowel Pointing, in order to shake off their Authority, and so far perfect the Reformation. *Buxtorf* the Father, or an apostate Jew he employed, endeavoured to support Pointing: Upon which Dispute, I must say, the Use of the Hebrew Bible depended, whether it should be Evidence for the apostate Jews, or for Christians. Some came in to *Capellus*, others stuck out, for fear it should resubject them to the Church of *Rome*. I have little to do with that Dispute, as they managed it; my Assertion is, that the apostate Rabbies have endeavoured, by Pointing, to destroy the Evidence of the Christian Faith, and also the Description of Things seen, which are the Emblematical Evidence of that Faith; so, of
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Philosophy, to deceive their own People, and Christians. *Buxtorf* the Son pretends, that he defends Pointing, as others, for fear of the Pope; but he has another Reason, which the rest have been wiser than to own, for fear the Scripture should be considered by private Men. *p.* 288. "If we don't adhere to the Writing, Reading, and present Pointing of the Hebrew — The whole Authority of the Scripture totters, and will be subject not only to the Judgment of the Church, which the Papists want, but of every private Person." He has cleared himself of Priest-craft, he tells us plainly how he designed to treat us. Whether that, which goes under his Name, be the Writing of the apostate Jew his Father employed, or he was the Pupil of that Jew; or, he does as Lawyers do, without any regard to Truth, plead for his Father, and that Jew, there is not a Line in it, but what appears to be the Writing of an Apostate, or rather to outdo the Apostates themselves in Assurance; and some, by which he renounces Christianity, without one Sentence of Evidence. It appears, that the Rabbies were the Authors, or at least the Maintainers, of the Apostacy of the Jews, begun in Idolatry, carried on in Heresy, Sects, and Divisions, and finished

in preventing their coming into Christianity; and the Means they used, when Prophecy ceased, in Opposition to the first Revelation, and also to S. S. was a Pretence to oral Tradition, from the Old Serpent, that what the *Aleim* revealed about themselves was not true, but that there was superior Virtue in the Names, which led them into Idolatry; and, by Tradition from the same Hand, that the written Scriptures were not true, that they were not to expect what was predicted in the Writings, a redeeming Messiah, which was all the Business of real Tradition; but an oral Tradition, to alter the Sacred Writings, and to expect what would be predicted by those Alterations, a better Messiah, which would make them rich, &c. So, to be an Apostate, whatever they knew or thought, was to affirm by Word and Writing, that every thing which was done, after Prophecy ceased, was done by oral Tradition. If they confess, that any thing was not always known, from the Time it was delivered by the Prophet, it ceases to be oral Tradition; if they assert the Time when it was compleated, none can believe it. *Buxtorf. fil.* finding this would not pass, picks out a few Scraps from Apostates, who

who had been puzzled in other Points, and owns they had no such Tradition, but were to be subject to the Directions of their *Domus Judicii*, p. 367. "R. Moses ben Nachman, (*Observante R. Asaria in Meor enajim*, cap. 40. fol. 126. 6.)—Maimonides names the *Masora* and Tradition from Moses, from Sinai, which there is nothing of in the *Gemara*, nor any where else. R. *Asarias* adds, nor will you find, that any one of its Interpreters has shewn the place of this Tradition, or the Author, whence he had it. We say in his Excuse, that his Drift and Intention was to assert the Necessity of submitting to the *House of Judgment* in time of need, &c. & al." The Difference between *Elias Levita*, and a few others, and the rest of the Rabbies, is only about the Time; the rest say it was delivered, by Tradition, down to *Ezra*, and the Men of the great Synagogue. Some suppose that *Ezra* began it, others that the Men of the great Synagogue did it, not one says when, p. 270. and that it was only corrected by the Persons assigned. *Elias*, &c. that it came by Tradition from *Ezra*, and the Men of the Great Synagogue, down to the Rabbies, who fixed it very late, because there is no mention of it sooner, which appears to

be true. Our Christian Jew is very angry with his Brother *Elias*, and with *Capellus*, for placing it so low; and concludes thus; *Buxtorf, fil. de Punct. Antiq. p. 431.* —

“ Who shall give us better Satisfaction as to the Meaning of the Author and Writer? The Authority of the *Masorets*! not they certainly, with regard to the Sense of him who revealed it, when he every where represents them as a Pack of *humorous, superstitious, precise* Fellows, whose Interpretations he puts upon the same Footing with the various Readings of the other Interpreters, and as of the same Authority; nay whom he says we may correct according to our own Judgment and Skill in Criticism; and which of us will allow that Authority to the *Masorets*, who lived five or six hundred Years after Christ, Men not known in History, of no Note or Reputation, *i. e.* obscure and unknown Persons? But if they were ever so famous, who would give up his Sense and Reason to them? for they were Jews, Moderns, and lived in that Age, when the Authentickness of oral Tradition was gone, and the Cabalistical Chain broke and tore to pieces, &c.” He would fain insinuate, *p. 147. & al.* that St. *Jerome* knew of Pointing, because he has construed a few
Words,

Words, as they are construed when pointed. If the Fact be, that the Jews fell into Errors and Apostacy, and handed them by Tradition, till Christ came, the LXX had nothing to help them to evade Christ, but Tradition. If this went on, and encreased, till some hundreds of Years after Christ, and that then, *inter al.* they began to write *ne legas sic, sed sic*, and writ their traditional Reasons in their Works, and writ the Alterations and Construtions in the Margin of their Bibles, and so proceeded to St. *Jerome's* Time; might not St. *Jerome* see a Book with such a Margin, and say they read so, or construed so, and take those Construtions, without knowing any thing of Pointing? Or, were his Actions any Approbation of their Method? *Buxtorf* the Son is so foolish as to shew, in several Places, that the Christian Church was very angry with St. *Jerome* for what he did; nay, even for keeping any Correspondence with the Apostates; and has not the Church the same, and much greater Cause, to be angry with his Father and him? If the Apostates went on so, till they had, in hundreds of Years, altered every Word, or every Word of Importance, might they not then, without any Innovation in Substance,

stance, by degrees, or at once, invent Pointing, or take it from the Mahometans, point all the Text, and so drop the marginal Notes? Is not this what he shews the Apostates say, that it came from *Esdras*, or the Men of the Great Synagogue, by Tradition? He makes a great Wonder why the Apostates mention not this great Action, that would expose the Novelty and Forgery, are not they forced to say what they write? This is not the only Instance of their Tenaciousness by many; though *Elias* discovered this, they tell me, (I have not his Book by me) that when he taught the Christians *Hebrew*, and was charged with this, and other Discoveries, he asserted in Print, that he had not discovered the chief Mystery in the Cherubim, which pacified the Apostates. He, *Buxtorf*, also makes a great Outcry, that neither Jews nor Christians mention any thing of this Transaction, in the tenth or eleventh Century, at the time *Capellus* assigns; and that several of the Jewish Books, of a little before those Times, mentioned in other Books, are wanting. If they had seen my *New Account of the Confusion of Tongues*, they might have seen, that both the Apostates and Christians, in the Place assigned, had other Fish to fry.

That,

That, in the seventh Century, these Apostates set up *Mahomet*; and that, because the Eastern Christians had admitted many of the Notions of the Apostates, the Mahometans were suffered to over-run, and subject all the Christian Churches, except that of *Rome*; that all the Books they found were destroyed; by which, for the sake of the Errors which were in, or among them, we lost and want all the Progress which the Eastern Churches, whether converted Jews or Heathens, had made in the *Hebrew* Writings, and all other Species of Knowledge, all Accounts of the Transactions before; and of those Times, &c. That the Apostates invented Pointing for their *Alcoran*, and other Books; that the said Apostates, for their good Services, were tolerated; and that this, *Capellus* assigns, was the only Time when, and the Places they had over-run the only Places where, such Things could be done without the notice of Christians; and it shews that it was most likely to be done by private Men, and not by a Body; and that, after this, the Apostates could make no Bones of receiving what was the Sum of all their pretended Traditions and labour to evade the Evidence of Christianity. There are infinite Numbers of Instances of his Attachment to the Apostates,

states, and of his shewing it with the greatest Degrees of Assurance; I shall instance a few. He universally makes the *Pointers* divinely assisted; he asserts, *p.* 123. that the LXX, and *p.* 166. that St. *Jerome's* Works might have Interpolations; but, at 68, *Zobar* must have none, and must, though it thwarts all the rest of their Books, be writ at the Time the Jews say it was writ, or else nothing can be Evidence; at *p.* 69. he attempts to prove their *Talmud* from the Words of *Christ*; and *p.* 385. to evade *Tiberias* being a Repository for the Books of the Apostates, he makes it for the Christians, and makes them suppose St. *John's Gospel* lodged there, *Apocryphal*.

Under covert of this Discovery, *Maslef* has done as Sir *Isaac Newton* did, taken up an idle rejected Scheme, which none durst offer in *Capellus's* time, and which could not pass at the time when *Buleus* first proposed it; because there was some Knowledge, and some regard for the S. S. then, and has taken the seasonable Opportunity to offer it again, when he thought there was neither. He proposes to quit us of the Trouble of Learning, and Writing and Reading, by the *Masoretic* Points, and put us in the State he Jews were, before they used those
Points,

Points, without knowing, much less stating the Condition they were in ; and puts us upon using a Scheme instead of it, upon a false Supposition, as his Successor *L'Sieur Rimeur, de Racines Hebraïques*, tells us, that the Sacred *Hebrew* Scriptures had Vowels between the Consonants, and that the *Masorets* outed them to put in their Vowel Points, which *Masclaf* undertakes to supply, without considering Consequences, by inserting a Vowel between each two Consonants, where there is none in the Text, fixing the Sounds of the Consonants and Vowels, without either Rules or Reasons, and fixing such a Vowel after such a Consonant, upon the most groundless Conjecture that ever entered into the Head of a Man ; and, though he owns 'tis not as the ancient *Hebrews* pronounced, yet *L'Sieur* has the Assurance to tell us, *p. 70. Preface.* " They will find here the *Hebrew* of the Holy Books, such as the Antients had it." *Masclaf* has nothing to say in commendation of it, but that this Method takes away the Points, which fright young Beginners, and that by it one may read the *Hebrew* with more ease ; and, at the same time, allows, that it takes away all the Helps by Pointing ; and that the *Masorets* help more for the understanding of difficult Places ; has no Remedy for the Condition they were in,

states, and of his greatest Degree of
 stance a few Views as *Pere Simon*
Pointers and paid by the *Soci-*
 that the Apostates here, to serve their
 Work confounding the Scriptures, and
 back to the Slavery of the Pope;

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may indeed destroys one false
 Authority, and sets up another false one.
 'Tis hard to say, whether the Jewish Me-
 thod or his is best; his is less troublesome,
 but infinitely more uncertain than theirs;
 his is founded upon a Supposition, without
 Thought, or though some pretend to that
 without Examination, and happens to be
 impracticable. Theirs, with great Appli-
 cation, is not only practicable, but answers
 their Designs. His Scheme can answer no
 particular Design to confirm or vary each
 single Word, which confirms or opposes
 any Scheme; it varies the Signification of
 infinite numbers of Words, and confounds
 all the rest, without serving any End but
 Confusion. So I quit him of any other
 Design in his Scheme. Though *L' Sieur*
 — 52. charges the Jews with Sacrilege, in
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 by his Rules, collected from the Apostates,
 in his *Rules and Remarks*, allows and con-
 firms vast numbers of the Constructions and
 Variations in reading, which the Jews en-
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ured to fix, by Pointing, in order to
 y the Evidence for Christianity, and
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Diction to that of the *Greeks, Latins, Ma-*
bometans, &c. whether ignorantly or wil-
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 Christian Writer I ever read; and has not
 endeavoured to explain one in Philosophy,
 nor one in Divinity, except a very few in
 the latter, by accident. He, as Sir *Isaac*
Newton, &c. who were each a Pope to his
 Party, in each Science here, are for mak-
 ing the Prophets Fools, and the Jews
 Brutes, to shew his superior Knowledge,
 and the Necessity for the Determination of
 these uncertain Things to be in the Pope;
 and indeed he has gone farther in doing
 Mischief among learned Men, than any of
 them could, because he could read, and none
 of them could. The Suspicion of our *Free-*
thinkers having a hand in it, is not without
 Foundation, he confesses the second Tom.
 2. *Novæ Gram. Argum.* p. 103. — “The
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gainst the Socinians by the help of Criticism only, keep up but a dubious Fight ; nay look as if they were beat, even where they get the better. We, altho' we do not disregard the assistance of Criticism, yet prevail most against Protestants and Socinians by the help of Tradition. The New Grammar therefore were not to be rejected, tho' it should compel us to shelter oftner under the sacred Tower of Tradition, than the Masorets." The Jews had but one view, to make Men subject to their Notions, so Apostates ; this Man looks one Way, and rows another. I like better to come under the Pope than under the Jews, because I have little hopes of the Jews, but the Popes have been Christians ; and several Nations have seen their Follies, and reformed, and 'tis certain the rest will do so : Nay, one would think he is for doing so, and perhaps for setting up another for their Empire, as these Popes were by the Roman Emperor for his ; because he shews that the Gentiles were all the World besides the Jews, and that St. *Paul* was the Apostle of the Gentiles ; and, consequently, if this Pope, or him he intends to set up, be so, he has nothing to do with the Jews.

Masclaf, his *Editor*, and *L' Sieur* ... have given us some Hints of the State of the Apostate Jews, in relation to their Know-

ledge of the *Hebrew*, before pointing, *Editor* 276, that the Sounds of the Alphabet were not known in *Jerome's* Time. *Masclaf*, tom. 2. p. 45. & seq. that the Rabbies, still lower, as low as *An. Dom.* 1030. confessed their Ignorance of the Meaning of many of the *Hebrew* Words, till they learned them from People of other Nations, and Languages. (Indeed 'tis visible that those who pointed the Words knew not their Meaning) *L' Sieur* says, p. 41. that St. *Jerome* says that they read, and sounded the same Word variously. *Masclaf*, tom. 2. p. 214. *L' Sieur* p. 6. p. 37. and p. 39. tells you that St. *Jerome* says that דָּבַר pronounced *dabir* was a Word; *deber* was Death; and I must add that it is pointed to have about 8, or 10 different Sounds, and a different Signification to each, so sounded, and has many more Constructions, as a vast many other Words have, as they stand now, both in the elder, in the *Masorets*, and in later Translations, to this day; and *Masclaf*, tom. 1. p. 84. shews, that the same three Letters, in several Places, and in several Instances, have Senses directly contradictory to each other. One would wonder, if they had not told us their Design, why they should complain of the Obstructions to the Study of the sacred Writings,

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and that they should give us some Hints of their Sentiments of this Language, tell us at the same time they are not to be understood, *L' Sieur* . . . p. 75. "It is impossible in a Language so vague as the *Hebrew* to clear all the Roots, and not leave some of them ambiguous. p. 22. — The Ambiguities of the sacred Books." And *Masclé*, tom. 1. p. 313. Speaking of the irregularity of the *Hebrew*, says, "The sacred Writers in it were far less solicitous about *Words* than *Things*." And, after all this, and much more such, and after they have taken infinite Pains to shew that the Prophets should have writ, as the Fools the *Greeks*, *Latins*, and *Mahometans*, have writ since, and that they should have observed their Grammars, and their Rules, and left out all the Words, as useless, which did not answer their Schemes, *L' Sieur* . . . should say, p. 64. "A Study nevertheless of great Importance; a Study which a Catholick Divine ought by no means to neglect, so that the Clergy in *Holland* study it," (not a Word of the *English*) "and would not be admitted into the Ministry without the Knowledge of the *Hebrew*." But what signifies it whether they be vague or not, or what Rules they are subject to? or, to what Purpose is it, for any one in their

Church, to shew that those Writings, in that Language, are not vague, that it's Rules are infinitely superior to those of any other Language, and that they are infinitely perfect? If there be a Power in one Man, or a Set of Men, by their *fat*, to disannul his Demonstration, and make them flexible to his, or their Pleasure: to what End were they writ? If there be such a Power, that Power would have been sufficient without Writings.

The Creatures were summon'd before *Adam*, that he might view, and consider, the various Instincts, &c. in each, to give him Ideas of their Powers, and Actions for his Information; so that he might imitate the Beneficent, and abhor the Malevolent, and frame Names to fix those Ideas; so, from them, *et al.* to frame a Language, by God's Direction, and while he, the Man, was perfect. *Eccles Antediluvian*. p. 106. "From the Names which *Adam* gave to the several Species of Beasts, and to his Wife at first Sight of her, we learn what admirable Skill and great Knowledge *Adam* had, who being created in Innocence and Righteousness, without any new Illumination, by the Goodness of his *Nature* only, looks on the Creatures, and sees into their Natures, that he gives each of them a proper and descrip-

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that the *Hebrew* is the Original, and never changed.

As the *Hebrew* was, so the *Revelations* were, ordered to be writ Hieroglyphically, *Cap. i. v. 11. what thou seest write in a Book.* So, to understand that Writing, the Things seen are to be decyphered, *v. 12. And I turned to see the Voice that spake with me. And being turned I saw seven golden Candlesticks;* (so *Moses* writ what *Adam* saw in Paradise, which makes it as difficult to be explained as the *Revelations*, &c.) so, the *Revelations* are to be decyphered in the *Hebrew* Manner, not in the Manner of the *Heathen Greeks.* *John* indeed gives us an Explanation, even in Words, to Part of this; but, as in this, so in others, besides the Explanation of the Things in them, the Words for the Numbers, &c. are to be Hieroglyphically, or Hebraically, explained; as *v. 29. seven, &c.*

Maslef and *L' Sieur* . . . who have rejected pointing, though they have reserved the Readings, Constructions, &c. of these Apostates, do not see that it stands upon the same foot, as all the rest of their Traditions, now in writing, by Stories, by Explanations, by Reading, or any other Way; upon the Validity of which Tradition, the Validity of the Tradition, and Power

of the Church of *Rome* was founded ; or else they intend to demolish the Authority of all Tradition, in both ; and only, for the present, admit the Readings, Constructions, &c. for the Benefit of *Free-thinkers*. Indeed *Maslef*, *Tom. 2. p. 205.* rejects the Synagogue and all their Stories.

Did the *Aleim* who directed *Adam*, &c. to form this Language to answer it's Ends, form it a vague Language ? Did the Holy Ghost, who directed these Writings to express, and record, the Descriptions of the Essence, of the Persons, of all the Mysteries, of all the Types and Things Typified, of all the Parts of Nature or Philosophy, of all Things predicted, &c. properly, direct them to observe Things, and not Words ; or intend that it should be subject to, and construed by, the Grammar or Rules of a Parcel of Apostates, who had renounced all those Terms ; or even by those of a Parcel of *Hottentots* who worshiped the *Names* ? nay of those, whose Writings remain, who worshipped they knew not what, nor for what ? who knew nothing of *Jehovah*, of the *Aleim*, nor one Tittle of the Terms or Conditions of the Covenant, for the Redemption of Man ; dare these, or any others, pretend to defend what these have asserted ?

If

If these had known any Thing of the Christian System, or had designed to have espoused it; where a Word or Text is the strongest Evidence for it, that could be writ, if it were taken literally, or as 'twas written with Letters; and the Jews, by their Pointing or Rules, varied it, should not they have endeavoured, by their Rules, in Grammar, or, &c. which convey Things into the Heads of Youth, to invalidate the Pointing or Rules of the Jews; by shewing the natural Rules, and Usage of the Language? And where the Jews produced a Word, or Text which, by their Constructions seemed to make against the Christian System, should not these have endeavoured to shew that it made for that System, or was not to the purpose of the Jews? No; they had another view, which tended to another End, and have acted quite otherwise.

The *Hebrew* Tongue is mostly composed of Consonants, Vowels mostly for Variation; the primitive, simple Sound of each of the *Hebrew* Consonants, or Vowels, is lost; because the Jews, of different Nations, pronounce them variously: could not be conveyed in writing, by the Addition of other *Hebrew* Letters to each Letter, while that Language was alive.

When the Names of the *Hebrew Letters*, or Alphabet, instead of simple Sounds were formed, or were put into Letters of living Languages, *Greek* or *Latin*, is uncertain. It does not appear that even that was done, till low down, and those Sounds are not conveyed certainly by those Syllables, or Words, applied to each for Names, in *Greek*, or *Latin*, Letters; because we know not certainly how the *Greeks*, or *Latins*, pronounced those Letters; it is pretty certain, different, in different Places, and each of those Letters differently, in different Words, at the same Place. *Aleph* is not the Sound of *N*, which is near the Sound of *a*, or *ae*, or *ea*, they seem to be given to confound rather than help us. If a Consonant as *ב* sounded *ba*, or *be*, or *bi*, or *bo*, or *boo*, or *bou*, or *Ec*. it would not answer it's End; *beth* gives no Sound like that, nor determines it sounded *be*; and if it did, in a Word where *vau* or *jod*, or *Ec*. is, they must sound both the *e* and the *vau* or *jod*; or *be*, must drop the *e*, and take the *vau*, or sound *bevau*, if the Letter *vau*, so sounded, be a Consonant there; if the *vau* be a Vowel, it must take the Sound of *beu*, or *beou*, so *Ec*. Though they sing this Language, it was not made for singing;

nior are the Words to be pronounced otherwise than they are writ ; for that, for softness, or &c. as the Words in the *French* Tongue are. If there be any *Hebrew* Roots, which have a *vau*, a *jod*, a *he*, or &c. of the Root, and by Rule are sometimes omitted, to help the Reader to distinguish, or pronounce the Root, a Point might be of use, but not for the uses they are employed.

This Method *Buleus*, and *Monfr. Masclef*, propose, as I shall demonstrate, will not answer the End ; for, besides other Objections, if you pronounce one of the Vowels with each Consonant, that would destroy the Use of the *Hebrew* Vowels, and the Grammar ; the Hearer could not tell whether the Vowel is one of those Sounds given, or a written Vowel, so, of the Root ; or for a Variation ; so, one could not infallibly write each Word, from the Pronunciation of the Reader, as they stand in the Text. If it had been, or were, possible to form Sounds of the same Nature as the *Hebrew* Vowels are, but each distinguishable from each of them, and join one of them to each *Hebrew* Consonant, so that they should not have interfered with the Sound of any *Hebrew* Vowel, such a Method would have con-
formed

stance, by degrees, or at once, invent Pointing, or take it from the Mahometans, point all the Text, and so drop the marginal Notes? Is not this what he shews the Apostates say, that it came from *Esdras*, or the Men of the Great Synagogue, by Tradition? He makes a great Wonder why the Apostates mention not this great Action, that would expose the Novelty and Forgery, are not they forced to say what they write? This is not the only Instance of their Tenaciousness by many; though *Elias* discovered this, they tell me, (I have not his Book by me) that when he taught the Christians *Hebrew*, and was charged with this, and other Discoveries, he asserted in Print, that he had not discovered the chief Mystery in the Cherubim, which pacified the Apostates. He, *Buxtorf*, also makes a great Outcry, that neither Jews nor Christians mention any thing of this Transaction, in the tenth or eleventh Century, at the time *Capellus* assigns; and that several of the Jewish Books, of a little before those Times, mentioned in other Books, are wanting. If they had seen my *New Account of the Confusion of Tongues*, they might have seen, that both the Apostates and Christians, in the Place assigned, had other Fish to fry.

That,

That, in the seventh Century, these Apostates set up *Mahomet*; and that, because the Eastern Christians had admitted many of the Notions of the Apostates, the Mahometans were suffered to over-run, and subject all the Christian Churches, except that of *Rome*; that all the Books they found were destroyed; by which, for the sake of the Errors which were in, or among them, we lost and want all the Progress which the Eastern Churches, whether converted Jews or Heathens, had made in the *Hebrew* Writings, and all other Species of Knowledge, all Accounts of the Transactions before; and of those Times, &c. That the Apostates invented Pointing for their *Alcoran*, and other Books; that the said Apostates, for their good Services, were tolerated; and that this, *Capellus* assigns, was the only Time when, and the Places they had over-run the only Places where, such Things could be done without the notice of Christians; and it shews that it was most likely to be done by private Men, and not by a Body; and that, after this, the Apostates could make no Bones of receiving what was the Sum of all their pretended Traditions and labour to evade the Evidence of Christianity. There are infinite Numbers of Instances of his Attachment to the Apostates,

states, and of his shewing it with the greatest Degrees of Assurance; I shall instance a few. He universally makes the *Pointers* divinely assisted; he asserts, *p.* 123. that the LXX, and *p.* 166. that St. *Jerome's* Works might have Interpolations; but, at 68, *Zohar* must have none, and must, though it thwarts all the rest of their Books, be writ at the Time the Jews say it was writ, or else nothing can be Evidence; at *p.* 69. he attempts to prove their *Talmud* from the Words of *Christ*; and *p.* 385. to evade *Tiberias* being a Repository for the Books of the Apostates, he makes it for the Christians, and makes them suppose St. *John's Gospel* lodged there, *Apocryphal*.

Under covert of this Discovery, *Maslef* has done as Sir *Isaac Newton* did, taken up an idle rejected Scheme, which none durst offer in *Capellus's* time, and which could not pass at the time when *Buleus* first proposed it; because there was some Knowledge, and some regard for the S. S. then, and has taken the seasonable Opportunity to offer it again, when he thought there was neither. He proposes to quit us of the Trouble of Learning, and Writing and Reading, by the *Masoretic* Points, and put us in the State he Jews were, before they used those
Points,

Points, without knowing, much less stating the Condition they were in ; and puts us upon using a Scheme instead of it, upon a false Supposition, as his Successor *L'Sieur Rimeur, de Racines Hebraïques*, tells us, that the Sacred *Hebrew* Scriptures had Vowels between the Consonants, and that the *Masorets* outed them to put in their Vowel Points, which *Mascléf* undertakes to supply, without considering Consequences, by inserting a Vowel between each two Consonants, where there is none in the Text, fixing the Sounds of the Consonants and Vowels, without either Rules or Reasons, and fixing such a Vowel after such a Consonant, upon the most groundless Conjecture that ever entered into the Head of a Man ; and, though he owns 'tis not as the ancient *Hebrews* pronounced, yet *L'Sieur* has the Assurance to tell us, *p. 70. Preface.* " They will find here the *Hebrew* of the Holy Books, such as the Antients had it." *Mascléf* has nothing to say in commendation of it, but that this Method takes away the Points, which fright young Beginners, and that by it one may read the *Hebrew* with more ease ; and, at the same time, allows, that it takes away all the Helps by Pointing ; and that the *Masorets* help more for the understanding of difficult Places ; has no Remedy for the Condition they were in,

in, nor which we are in. He seems to write with the same Views as *Pere Simon* did, who was hired and paid by the *Soci-nians* and Apostates here, to serve their Design in confounding the Scriptures, and to bring us back to the Slavery of the Pope; so attempts, nay indeed destroys one false Authority, and sets up another false one. 'Tis hard to say, whether the Jewish Method or his is best; his is less troublesome, but infinitely more uncertain than theirs; his is founded upon a Supposition, without Thought, or though some pretend to that without Examination, and happens to be impracticable. Theirs, with great Application, is not only practicable, but answers their Designs. His Scheme can answer no particular Design to confirm or vary each single Word, which confirms or opposes any Scheme; it varies the Signification of infinite numbers of Words, and confounds all the rest, without serving any End but Confusion. So I quit him of any other Design in his Scheme. Though *L' Sieur* — 52. charges the Jews with Sacrilege, in pointing Mysteries, *Mascler*, by his Method, by his Rules, collected from the Apostates, in his *Rules* and *Remarks*, allows and confirms vast numbers of the Constructions and Variations in reading, which the Jews en-

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If these had known any Thing of the Christian System, or had designed to have espoused it; where a Word or Text is the strongest Evidence for it, that could be writ, if it were taken literally, or as 'twas written with Letters; and the Jews, by their Pointing or Rules, varied it, should not they have endeavoured, by their Rules, in Grammar, or, &c. which convey Things into the Heads of Youth, to invalidate the Pointing or Rules of the Jews; by shewing the natural Rules, and Usage of the Language? And where the Jews produced a Word, or Text which, by their Constructions seemed to make against the Christian System, should not these have endeavoured to shew that it made for that System, or was not to the purpose of the Jews? No; they had another view, which tended to another End, and have acted quite otherwise.

The *Hebrew* Tongue is mostly composed of Consonants, Vowels mostly for Variation; the primitive, simple Sound of each of the *Hebrew* Consonants, or Vowels, is lost; because the Jews, of different Nations, pronounce them variously: could not be conveyed in writing, by the Addition of other *Hebrew* Letters to each Letter, while that Language was alive.

When the Names of the *Hebrew Letters*, or Alphabet, instead of simple Sounds were formed, or were put into Letters of living Languages, *Greek* or *Latin*, is uncertain. It does not appear that even that was done, till low down, and those Sounds are not conveyed certainly by those Syllables, or Words, applied to each for Names, in *Greek*, or *Latin*, Letters; because we know not certainly how the *Greeks*, or *Latins*, pronounced those Letters; it is pretty certain, different, in different Places, and each of those Letters differently, in different Words, at the same Place. *Aleph* is not the Sound of *N*, which is near the Sound of *a*, or *ae*, or *ea*, they seem to be given to confound rather than help us. If a Consonant as *ʔ* sounded *ba*, or *be*, or *bi*, or *bo*, or *boo*, or *bou*, or *ʔc.* it would not answer it's End; *beth* gives no Sound like that, nor determines it sounded *be*; and if it did, in a Word where *vau* or *jod*, or *ʔc.* is, they must sound both the *e* and the *vau* or *jod*; or *be*, must drop the *e*, and take the *vau*, or sound *bevau*, if the Letter *vau*, so sounded, be a Consonant there; if the *vau* be a Vowel, it must take the Sound of *beu*, or *beou*, so *ʔc.* Though they sing this Language, it was not made for singing;

nor

ferent Sounds to the same two or three Letters, or Word, to make them distinguishable, to answer the Variety of Constructions they had given to each Word, which has but one.

The Sketches of any Invention, or inconsiderable Improvement, is claimed by the Author for his Life, and so long preserv'd; or, if committed to writing, while 'tis judg'd worth while to preserve them: But when the Project, be it right or wrong, is improved much, or compleated, the Sketch, or such inconsiderable Improvements, are drop'd, and the Memory of them lost. So, when this was first hit upon by chance, or first attempted, or how it was improved, does not exactly appear. The Hint seems to have been taken from the *Mahometans*, who were in the same Case; and 'tis undeniably proved, by *Raymund. Martin.* by *Capellus, &c.* and lately by *Mascler*, and since by *L' Sieur de Racines Hebraïques*, that it did not exist before them, and that it was compleated about 700 Years ago, by *Ben. Affer.* and *Ben. Naphtali*, nay *R. Azarias et al.* who pretend they believe it was revealed, allow it was lost, and restored late, or then.

stance, by degrees, or at once, invent Pointing, or take it from the Mahometans, point all the Text, and so drop the marginal Notes? Is not this what he shews the Apostates say, that it came from *Esdra*s, or the Men of the Great Synagogue, by Tradition? He makes a great Wonder why the Apostates mention not this great Action, that would expose the Novelty and Forgery, are not they forced to say what they write? This is not the only Instance of their Tenaciousness by many; though *Elias* discovered this, they tell me, (I have not his Book by me) that when he taught the Christians *Hebrew*, and was charged with this, and other Discoveries, he asserted in Print, that he had not discovered the chief Mystery in the Cherubim, which pacified the Apostates. He, *Buxtorf*, also makes a great Outcry, that neither Jews nor Christians mention any thing of this Transaction, in the tenth or eleventh Century, at the time *Capellus* assigns; and that several of the Jewish Books, of a little before those Times, mentioned in other Books, are wanting. If they had seen my *New Account of the Confusion of Tongues*, they might have seen, that both the Apostates and Christians, in the Place assigned, had other Fish to fry.

That,

That, in the seventh Century, these Apostates set up *Mahomet*; and that, because the Eastern Christians had admitted many of the Notions of the Apostates, the Mahometans were suffered to over-run, and subject all the Christian Churches, except that of *Rome*; that all the Books they found were destroyed; by which, for the sake of the Errors which were in, or among them, we lost and want all the Progress which the Eastern Churches, whether converted Jews or Heathens, had made in the *Hebrew* Writings, and all other Species of Knowledge, all Accounts of the Transactions before; and of those Times, &c. That the Apostates invented Pointing for their *Alcoran*, and other Books; that the said Apostates, for their good Services, were tolerated; and that this, *Capellus* assigns, was the only Time when, and the Places they had over-run the only Places where, such Things could be done without the notice of Christians; and it shews that it was most likely to be done by private Men, and not by a Body; and that, after this, the Apostates could make no Bones of receiving what was the Sum of all their pretended Traditions and labour to evade the Evidence of Christianity. There are infinite Numbers of Instances of his Attachment to the Apostates,

states, and of his shewing it with the greatest Degrees of Assurance; I shall instance a few. He universally makes the *Pointers* divinely assisted; he asserts, *p.* 123. that the LXX, and *p.* 166. that St. *Jerome's* Works might have Interpolations; but, at 68, *Zohar* must have none, and must, though it thwarts all the rest of their Books, be writ at the Time the Jews say it was writ, or else nothing can be Evidence; at *p.* 69. he attempts to prove their *Talmud* from the Words of *Christ*; and *p.* 385. to evade *Tiberias* being a Repository for the Books of the Apostates, he makes it for the Christians, and makes them suppose St. *John's Gospel* lodged there, *Apocryphal*.

Under covert of this Discovery, *Masclaf* has done as Sir *Isaac Newton* did, taken up an idle rejected Scheme, which none durst offer in *Capellus's* time, and which could not pass at the time when *Buleus* first proposed it; because there was some Knowledge, and some regard for the S. S. then, and has taken the seasonable Opportunity to offer it again, when he thought there was neither. He proposes to quit us of the Trouble of Learning, and Writing and Reading, by the *Masoretic* Points, and put us in the State he Jews were, before they used those
Points,

Points, without knowing, much less stating the Condition they were in ; and puts us upon using a Scheme instead of it, upon a false Supposition, as his Successor *L'Sieur Rimeur, de Racines Hebraiques*, tells us, that the Sacred *Hebrew* Scriptures had Vowels between the Consonants, and that the *Masorets* outed them to put in their Vowel Points, which *Mascler* undertakes to supply, without considering Consequences, by inserting a Vowel between each two Consonants, where there is none in the Text, fixing the Sounds of the Consonants and Vowels, without either Rules or Reasons, and fixing such a Vowel after such a Consonant, upon the most groundless Conjecture that ever entered into the Head of a Man ; and, though he owns 'tis not as the ancient *Hebrews* pronounced, yet *L'Sieur* has the Assurance to tell us, *p. 70. Preface.* " They will find here the *Hebrew* of the Holy Books, such as the Antients had it." *Mascler* has nothing to say in commendation of it, but that this Method takes away the Points, which fright young Beginners, and that by it one may read the *Hebrew* with more ease ; and, at the same time, allows, that it takes away all the Helps by Pointing ; and that the *Masorets* help more for the understanding of difficult Places ; has no Remedy for the Condition they were in,

in, nor which we are in. He seems to write with the same Views as *Pere Simon* did, who was hired and paid by the *Soci-nians* and Apostates here, to serve their Design in confounding the Scriptures, and to bring us back to the Slavery of the Pope; so attempts, nay indeed destroys one false Authority, and sets up another false one. 'Tis hard to say, whether the Jewish Method or his is best; his is less troublesome, but infinitely more uncertain than theirs; his is founded upon a Supposition, without Thought, or though some pretend to that without Examination, and happens to be impracticable. Theirs, with great Application, is not only practicable, but answers their Designs. His Scheme can answer no particular Design to confirm or vary each single Word, which confirms or opposes any Scheme; it varies the Signification of infinite numbers of Words, and confounds all the rest, without serving any End but Confusion. So I quit him of any other Design in his Scheme. Though *L' Sieur* — 52. charges the Jews with Sacrilege, in pointing Mysteries, *Masclaf*, by his Method, by his Rules, collected from the Apostates, in his *Rules and Remarks*, allows and confirms vast numbers of the Constructions and Variations in reading, which the Jews en-

deavoured to fix, by Pointing, in order to destroy the Evidence for Christianity, and under pretence of conforming the *Hebrew* Diction to that of the *Greeks, Latins, Mahometans, &c.* whether ignorantly or wilfully, he best knew, has endeavoured to pervert more Texts, of which many contain the highest Mysteries than any one Christian Writer I ever read; and has not endeavoured to explain one in Philosophy, nor one in Divinity, except a very few in the latter, by accident. He, as Sir *Isaac Newton, &c.* who were each a Pope to his Party, in each Science here, are for making the Prophets Fools, and the Jews Brutes, to shew his superior Knowledge, and the Necessity for the Determination of these uncertain Things to be in the Pope; and indeed he has gone farther in doing Mischief among learned Men, than any of them could, because he could read; and none of them could. The Suspicion of our *Free-thinkers* having a hand in it, is not without Foundation, he confesses the second Tom. 2. *Novæ Gram. Argum.* p. 103. — “The more ambiguous the Text, the more reason there will be to have recourse to the infallible Authority to put an end to Disputes, and open the Sense of Scripture. *ibid.* The Protestants whilst they reject Tradition, and defend the Doctrines common between us against

gainst the Socinians by the help of Criticism only, keep up but a dubious Fight ; nay look as if they were beat, even where they get the better. We, altho' we do not disregard the assistance of Criticism, yet prevail most against Protestants and Socinians by the help of Tradition. The New Grammar therefore were not to be rejected, tho' it should compel us to shelter oftner under the sacred Tower of Tradition, than the Masorets." The Jews had but one view, to make Men subject to their Notions, so Apostates ; this Man looks one Way, and rows another. I like better to come under the Pope than under the Jews, because I have little hopes of the Jews, but the Popes have been Christians ; and several Nations have seen their Follies, and reformed, and 'tis certain the rest will do so : Nay, one would think he is for doing so, and perhaps for setting up another for their Empire, as these Popes were by the Roman Emperor for his ; because he shews that the Gentiles were all the World besides the Jews, and that St. *Paul* was the Apostle of the Gentiles ; and, consequently, if this Pope, or him he intends to set up, be so, he has nothing to do with the Jews.

Masclaf, his *Editor*, and *L' Sieur* ... have given us some Hints of the State of the Apostate Jews, in relation to their Knowledge

ledge of the *Hebrew*, before pointing, *Editor* 276, that the Sounds of the Alphabet were not known in *Jerome's* Time. *Masclaf*, tom. 2. p. 45. & seq. that the Rabbies, still lower, as low as *An. Dom.* 1030. confessed their Ignorance of the Meaning of many of the *Hebrew* Words, till they learned them from People of other Nations, and Languages. (Indeed 'tis visible that those who pointed the Words knew not their Meaning) *L' Sieur* says, p. 41. that *St. Jerome* says that they read, and sounded the same Word variously. *Masclaf*, tom. 2. p. 214. *L' Sieur* p. 6. p. 37. and p. 39. tells you that *St. Jerome* says that דביר pronounced *dabir* was a Word; *deber* was Death; and I must add that it is pointed to have about 8, or 10 different Sounds, and a different Signification to each, so sounded, and has many more Constructions, as a vast many other Words have, as they stand now, both in the elder, in the *Masorets*, and in later Translations, to this day; and *Masclaf*, tom. 1. p. 84. shews, that the same three Letters, in several Places, and in several Instances, have Senses directly contradictory to each other. One would wonder, if they had not told us their Design, why they should complain of the Obstructions to the Study of the sacred Writings,

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Church, to shew that those Writings, in that Language, are not vague, that it's Rules are infinitely superior to those of any other Language, and that they are infinitely perfect? If there be a Power in one Man, or a Set of Men, by their *fat*, to disannul his Demonstration, and make them flexible to his, or their Pleasure: to what End were they writ? If there be such a Power, that Power would have been sufficient without Writings.

The Creatures were summon'd before *Adam*, that he might view, and consider, the various Instincts, &c. in each, to give him Ideas of their Powers, and Actions for his Information; so that he might imitate the Beneficent, and abhor the Malevolent, and frame Names to fix those Ideas; so, from them, *et al.* to frame a Language, by God's Direction, and while he, the Man, was perfect. *Eccles Antediluvian*, p. 106. "From the Names which *Adam* gave to the several Species of Beasts, and to his Wife at first Sight of her, we learn what admirable Skill and great Knowledge *Adam* had, who being created in Innocence and Righteousness, without any new Illumination, by the Goodness of his *Nature* only, looks on the Creatures, and sees into their Natures, that he gives each of them a proper and descrip-

tive Name. *D. Bruni de Imag.* p. 6. was certainly the best skilled in giving Names, who could give Names to Birds, Reptiles, wild and tame Beasts, and other Creatures, domestic and that live in the Fields; that are bred by Water or Land, and in short to all sorts, such as are suitable to them, and descriptive of their Natures, which remain to this day, as *John Chrysostom observes.* *Luther. Enar. f. 34.* "God brought them that he might see them, i. e. Consider their Nature, what was peculiar to each; their Use, Difference, and Variety. — *Adam* was a most excellent natural Philosopher during his Innocence, who at one view saw further into the Nature of Animals, and learnt more of their peculiar Qualities at one Look, than *Solomon* or *Aristotle* could afterwards do by continual Experience. And there is no doubt but the Names, *Adam* gave the Creatures continued to the Confusion of Tongues, and that a Man of Sense would gather more then from the Propriety of one Word, than now from a long Description." I shall presently shew, that the Birds did not change their Language, when Men changed their Religion, which Men have called the Confusion of Tongues; nor, even when Men changed their Languages; and, from them,
that

That the *Hebrew* is the Original, and never changed.

As the *Hebrew* was, so the *Revelations* were, ordered to be writ Hieroglyphically, *Cap. i. v. 11. what thou seest write in a Book.* So, to understand that Writing, the Things seen are to be decyphered, *v. 12. And I turned to see the Voice that spake with me. And being turned I saw seven golden Candlesticks;* (so *Moses* writ what *Adam* saw in *Paradise*, which makes it as difficult to be explained as the *Revelations*, &c.) so, the *Revelations* are to be decyphered in the *Hebrew* Manner, not in the Manner of the *Heathen Greeks.* *John* indeed gives us an Explanation, even in Words, to Part of this; but, as in this, so in others, besides the Explanation of the Things in them, the Words for the Numbers, &c. are to be Hieroglyphically, or Hebraically, explained; as *v. 29. seven, &c.*

Maslef and *L' Sieur* ... who have rejected pointing, though they have reserved the Readings, Constructions, &c. of these Apostates, do not see that it stands upon the same foot, as all the rest of their Traditions, now in writing, by Stories, by Explanations, by Reading, or any other Way; upon the Validity of which Tradition, the Validity of the Tradition, and Power

of the Church of *Rome* was founded; or else they intend to demolish the Authority of all Tradition, in both; and only, for the present, admit the Readings, Constructions, &c. for the Benefit of *Free-thinkers*. Indeed *Maslef*, *Tom. 2. p. 205.* rejects the Synagogue and all their Stories.

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nor are the Words to be pronounced otherwise than they are writ; for that, for softness, or &c. as the Words in the *French Tongue* are. If there be any *Hebrew* Roots, which have a *vau*, a *jod*, a *be*, or &c. of the Root, and by Rule are sometimes omitted, to help the Reader to distinguish, or pronounce the Root, a Point might be of use, but not for the uses they are employed.

This Method *Buleus*, and *Monfr. Masclef*, propose, as I shall demonstrate, will not answer the End; for, besides other Objections, if you pronounce one of the Vowels with each Consonant, that would destroy the Use of the *Hebrew* Vowels, and the Grammar; the Hearer could not tell whether the Vowel is one of those Sounds given, or a written Vowel, so, of the Root; or for a Variation; so, one could not infallibly write each Word, from the Pronunciation of the Reader, as they stand in the Text. If it had been, or were, possible to form Sounds of the same Nature as the *Hebrew* Vowels are, but each distinguishable from each of them, and join one of them to each *Hebrew* Consonant, so that they should not have interfered with the Sound of any *Hebrew* Vowel, such a Method would have conformed

formed the *Hebrew* to the later Pronunciations; but that is impossible; and, attempting that, was one Cause of confounding the primitive or living *Hebrew* Language. We can scarce form another Consonant, much less any other Vowels. And as, in this Method, there is a Vowel founded, or writ, after each of the Consonants, except those final, wherever there is a Consonant, which has not such a Vowel after it, as is pronounced, or writ, and there is any one or more of the Conjugations, Variations, or Distinctions in that Root, that has that Vowel after that Consonant, it makes that, or those which have not the Vowel in the Text, of that, or those Conjugations, Variations, or Distinctions, which have it in the Text; which happens in infinite Numbers of Cases, and so confounds all.

As I found that *Adam* formed the *Hebrew* Language, from the Ideas taken by Observation of the Instincts of Creatures, and the Conditions of Things, &c. I found it must be discovered in the same manner. This Recluse has, by his Method, *Genes.* i. v. 5. tom. i. p. 33. founded and writ קורא *koura*. If he had consulted *Job*, he advises, xii. 7. *Ask the Bird of the Air*

Air and it will tell thee. Or, if he had look'd in his Concordance, he might have found a *Partridge* named, *Jer.* xvii. 11. *וְיָרֵם*, and if he had ventured out of his Cell, so far as to hear, and had condescended to observe a Partridge, in pairing Time, call his or her Mate, or afterwards her Brood to roost; where she places them with their Tails inwards, and together, in a Center, and their Heads outwards, in a Circle, to see or hear an Enemy on any Side, and each to be at liberty to fly out or escape a different way, he might have known the Original of that Root, and heard her pronounce her Name *וְיָרֵם* without *ו* or *ou*, after *פ*, and he might if he had looked in a Grammar, have seen that *וְיָרֵם* is the Participle present; as *Psal.* xli. 8. *יִשְׁתָּ* xl. 3. *that crieth.* 647. *that calleth.* *Hab.* ii. 2. *that readeth,* & al. Thence 1 *Sam.* ix. 22. *וְיָרֵם* them that were bidden. *וְיָרֵם* they that are called, *וְיָרֵם* they that come upon the call. And after his Editor tells us, *tom. 2. p. 217. Valentine's Error.* "In the Beginning was God created with the Heaven and the Earth; in this Translation he will change one Point, and for *Bara* in *Kal*, He created, read *Bora* in *Pual*, he was created." So in that famous Decision by *R. Samuel Laniado*, cited *Bunt, Arc. Fœd. p.*

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Church, to shew that those Writings, in that Language, are not vague, that it's Rules are infinitely superior to those of any other Language, and that they are infinitely perfect? If there be a Power in one Man, or a Set of Men, by their *fiat*, to disannul his Demonstration, and make them flexible to his, or their Pleasure: to what End were they writ? If there be such a Power, that Power would have been sufficient without Writings.

The Creatures were summon'd before *Adam*, that he might view, and consider, the various Instincts, &c. in each, to give him Ideas of their Powers, and Actions for his Information; so that he might imitate the Beneficent, and abhor the Malevolent, and frame Names to fix those Ideas; so, from them, *et al.* to frame a Language, by God's Direction, and while he, the Man, was perfect. *Eccles Antediluvian.* p. 106. "From the Names which *Adam* gave to the several Species of Beasts, and to his Wife at first Sight of her, we learn what admirable Skill and great Knowledge *Adam* had, who being created in Innocence and Righteousness, without any new Illumination, by the Goodness of his *Nature* only, looks on the Creatures, and sees into their Natures, that he gives each of them a proper and descrip-

tive Name. *D. Bruni de Imag.* p. 6. “*Adam* was certainly the best skilled in giving Names, who could give Names to Birds, Reptiles, wild and tame Beasts, and other Creatures, domestic and that live in the Fields; that are bred by Water or Land, and in short to all sorts, such as are suitable to them, and descriptive of their Natures, which remain to this day, as *John Chrysostom* observes.” *Lutber. Enar. f. 34.* “God brought them that he might see them, i. e. Consider their Nature, what was peculiar to each; their Use, Difference, and Variety. — *Adam* was a most excellent natural Philosopher during his Innocence, who at one view saw further into the Nature of Animals, and learnt more of their peculiar Qualities at one Look, than *Solomon* or *Aristotle* could afterwards do by continual Experience. And there is no doubt but the Names, *Adam* gave the Creatures continued to the Confusion of Tongues, and that a Man of Sense would gather more then from the Propriety of one Word, than now from a long Description.” I shall presently shew, that the Birds did not change their Language, when Men changed their Religion, which Men have called the Confusion of Tongues; nor, even when Men changed their Languages; and, from them,
that

that the *Hebrew* is the Original, and never changed.

As the *Hebrew* was, so the *Revelations* were, ordered to be writ Hieroglyphically, *Cap. i. v. 11. what thou seest write in a Book.* So, to understand that Writing, the Things seen are to be decyphered, *v. 12. And I turned to see the Voice that spake with me. And being turned I saw seven golden Candlesticks;* (so *Moses* writ what *Adam* saw in *Paradise*, which makes it as difficult to be explained as the *Revelations*, &c.) so, the *Revelations* are to be decyphered in the *Hebrew* Manner, not in the Manner of the *Heathen Greeks.* *John* indeed gives us an Explanation, even in Words, to Part of this; but, as in this, so in others, besides the Explanation of the Things in them, the Words for the Numbers, &c. are to be Hieroglyphically, or Hebraically, explained; as *v. 29. seven, &c.*

Mascler and *L' Sieur* . . . who have rejected pointing, though they have reserved the Readings, Constructions, &c. of these Apostates, do not see that it stands upon the same foot, as all the rest of their Traditions, now in writing, by Stories, by Explanations, by Reading, or any other Way; upon the Validity of which Tradition, the Validity of the Tradition, and Power

of the Church of Rome was founded ; or else they intend to demolish the Authority of all Tradition, in both ; and only, for the present, admit the Readings, Constructions, &c. for the Benefit of *Free-thinkers*. Indeed *Masles*, *Tom. 2. p. 205.* rejects the Synagogue and all their Stories.

Did the *Aleim* who directed *Adam*, &c. to form this Language to answer it's Ends, form it a vague Language ? Did the Holy Ghost, who directed these Writings to express, and record, the Descriptions of the Essence, of the Persons, of all the Mysteries, of all the Types and Things Typified, of all the Parts of Nature or Philosophy, of all Things predicted, &c. properly, direct them to observe Things, and not Words ; or intend that it should be subject to, and construed by, the Grammar or Rules of a Parcel of Apostates, who had renounced all those Terms ; or even by those of a Parcel of *Hottentots* who worshiped the *Names* ? nay of those, whose Writings remain, who worshipped they knew not what, nor for what ? who knew nothing of *Jehovah*, of the *Aleim*, nor one Tittle of the Terms or Conditions of the Covenant, for the Redemption of Man ; dare these, or any others, pretend to defend what these have asserted ?

If

If these had known any Thing of the Christian System, or had designed to have espoused it; where a Word or Text is the strongest Evidence for it, that could be writ, if it were taken literally, or as 'twas written with Letters; and the Jews, by their Pointing or Rules, varied it, should not they have endeavoured, by their Rules, in Grammar, or, &c. which convey Things into the Heads of Youth, to invalidate the Pointing or Rules of the Jews; by shewing the natural Rules, and Usage of the Language? And where the Jews produced a Word, or Text which, by their Constructions seemed to make against the Christian System, should not these have endeavoured to shew that it made for that System, or was not to the purpose of the Jews? No; they had another view, which tended to another End, and have acted quite otherwise.

The *Hebrew* Tongue is mostly composed of Consonants, Vowels mostly for Variation; the primitive, simple Sound of each of the *Hebrew* Consonants, or Vowels, is lost; because the Jews, of different Nations, pronounce them variously: could not be conveyed in writing, by the Addition of other *Hebrew* Letters to each Letter, while that Language was alive.

When the Names of the *Hebrew Letters*, or Alphabet, instead of simple Sounds were formed, or were put into Letters of living Languages, *Greek* or *Latin*, is uncertain. It does not appear that even that was done, till low down, and those Sounds are not conveyed certainly by those Syllables, or Words, applied to each for Names, in *Greek*, or *Latin*, Letters; because we know not certainly how the *Greeks*, or *Latins*, pronounced those Letters; it is pretty certain, different, in different Places, and each of those Letters differently, in different Words, at the same Place. *Aleph* is not the Sound of *a*, which is near the Sound of *a*, or *ae*, or *ea*, they seem to be given to confound rather than help us. If a Consonant as *ב* sounded *ba*, or *be*, or *bi*, or *bo*, or *boo*, or *bou*, or *Ec*. it would not answer it's End; *beth* gives no Sound like that, nor determines it sounded *be*; and if it did, in a Word where *vau* or *jod*, or *Ec*. is, they must sound both the *e* and the *vau* or *jod*; or *be*, must drop the *e*, and take the *vau*, or sound *bewau*, if the Letter *vau*, so sounded, be a Consonant there; if the *vau* be a Vowel, it must take the Sound of *beu*, or *beou*, so *Ec*. Though they sing this Language, it was not made for singing;

nor are the Words to be pronounced otherwise than they are writ ; for that, for softness, or &c. as the Words in the *French* Tongue are. If there be any *Hebrew* Roots, which have a *vau*, a *jod*, a *he*, or &c. of the Root, and by Rule are sometimes omitted, to help the Reader to distinguish, or pronounce the Root, a Point might be of use, but not for the uses they are employed.

This Method *Buleus*, and *Monfr. Masclef*, propose, as I shall demonstrate, will not answer the End ; for, besides other Objections, if you pronounce one of the Vowels with each Consonant, that would destroy the Use of the *Hebrew* Vowels, and the Grammar ; the Hearer could not tell whether the Vowel is one of those Sounds given, or a written Vowel, so, of the Root ; or for a Variation ; so, one could not infallibly write each Word, from the Pronunciation of the Reader, as they stand in the Text. If it had been, or were, possible to form Sounds of the same Nature as the *Hebrew* Vowels are, but each distinguishable from each of them, and join one of them to each *Hebrew* Consonant, so that they should not have interfered with the Sound of any *Hebrew* Vowel, such a Method would have con-
formed

Language that ever was formed in the World, which has come to us by writing ; that which they now call Arabic, which as I have shewed is a Jumble of many hundreds into one, only excepted.

When this was done, instead of having one Idea to remember, for each Word, they had then five, or ten, or twenty ; and then no Man alive, either reader or hearer, of the Original, could tell which of those Sounds, or which of those Meanings, the Word had, in any one Text, except he remembered the Pronunciation, and the Sense, the Translators had fixed upon it there. When they had further and further lost the Usage, and Knowledge, of the sacred Writings, and were put to their last Shifts, by Evidence produced out of them by the Christians, who had the Gift of Tongues, &c ; to remedy this, which is not to be remedied, but by retrieving the Idea of each Word, and to support their Notions, they attempted to supply the Defects, they supposed they found in the Language, or in the Manner of the Writings of *Moses*, and all the Prophets, by pointing ; so 'tis evident to Demonstration, that it was not Direction by Inspiration, or Knowledge, that put them upon pointing ; But Necessity, from Ignorance, to fix different

ferent Sounds to the same two or three Letters, or Word, to make them distinguishable, to answer the Variety of Constructions they had given to each Word, which has but one.

The Sketches of any Invention, or inconsiderable Improvement, is claimed by the Author for his Life, and so long preserv'd; or, if committed to writing, while 'tis judg'd worth while to preserve them: But when the Project, be it right or wrong, is improved much, or compleated, the Sketch, or such inconsiderable Improvements, are drop'd, and the Memory of them lost. So, when this was first hit upon by chance, or first attempted, or how it was improved, does not exactly appear. The Hint seems to have been taken from the *Mahometans*, who were in the same Case; and 'tis undeniably proved, by *Raymund. Martin.* by *Capellus*, &c. and lately by *Mascler*, and since by *L' Sieur de Racines Hebraïques*, that it did not exist before them, and that it was compleated about 700 Years ago, by *Ben. Affer.* and *Ben. Naphtali*, nay *R. Azarias et al.* who pretend they believe it was revealed, allow it was lost, and restored late, or then.

These, misled by the Translators, or to justify them for giving such a number of Meanings, and it seems lower down various Pronunciations to one Word, and to fix those Meanings and Pronunciations, and make them in some measure distinguishable, instituted Points to represent various Sounds, to supply the Place of each of the additional Sounds, which they supposed to belong to each Consonant, and supposed to be lost; and applied different Sounds, under the same Word, where it was to have a different Signification; so to the same Word, in each Sense, a different Sound. And then, besides observing and remembring all the different Constructions, they had the difference of the Points to remember, that a Word pointed so, stood for a *Horse*, so for a *Man*, &c. as above said; perhaps five, or ten, or twenty, for one Word. Though the Apostates had fallen into the Villainy of giving Directions, in their writings, instead of reading some of the Words as they were writ, which directly opposed their Designs, to read them otherwise, to serve their purpose; and to write each of those Words, with other Letters, such as served their Purposes, in the Margin; In transacting, or finishing, this Affair of pointing, they took the cursed liberty

liberty of instituting Points for Letters; and, inserting those Points, to insert Letters of that sort we call Vowels; and, so as far as was in their power, to fix their marginal Variations, or other Alterations, in the Text, and make each of such Words of another Root, of an imaginary Compound, or of a Caballistical Signification, by such Insertions. Though this Abuse was practicable in Nouns, by such Alterations or Insertions, to make the same three Letters sound twenty different, or distinct Sounds, and signify twenty distinct Things, it was impracticable to form Verbs which have Prefixes, Insertions, and Postfixes, and to which they added Points, to distinguish their Grammatical Variations, to add other Points to each of them also; so that each new formed Noun, might have a new formed Verb to correspond with it, in its Pronunciation, or Sound, and Sense; as from דבר *dabar*, a *Word*, they give you a Verb to *speake*; but the Prophets formed none, nor could these form any from *deber*, *Death*, to *kill*, or *make dead*, nor from אדון *adon*, to *be*, or *make secret*, nor from, עץ *etz*, but only to *reveal a Secret*; which is Demonstration, that these three Letters, in whatever Text used, had no other Idea.

All

All agree, that the Books of *Moses*, and the Prophets, and the ancient Copies, were not divided into Pauses or Sentences, by what we call *Comma's* or *Points*; and, 'tis evident, they needed none, and might have been more liable to Errors, in copying, than the Letters or Words: so omitted, not for want of Invention or Judgment, but for that Reason, and because the Order of the Words and Parts of Speech find their own Divisions.

When they had also lost the Knowledge, which arises from the Order or Position of Words in the Context, and so the Ability of judging of the Difference of the grammatical Sense of the same Word, in several Contexts, and of it in its several Alterations; which, thou abused in all other later Languages, by the irregular Position of the Words, most foolishly in their Poetry, where the next Word in order, perhaps, stands at the distance of ten Words from that Order; which put the Formers, Speakers, or Writers, in later Languages, under the Necessity of varying every Word, in all its possible Declinations, Moods, Tenses, &c. yet the Order, by Position of the Words infallibly in this, shews the grammatical Variation of each Word, composed of the same Letters, nay, even the Necessity

Necessity of a Variation, by a Letter, &c. and the Alteration of the grammatical Sense, by that Variation, by the Affixes, interposed Vowels, or interposed Particles. Instead of attempting to recover and explain this, they took upon them to fix or alter the Conjugations, or grammatical Variations of Verbs, &c. which had been settled in the first Translations, &c. by pointing, as above said, as they best served their Turns, as, they pretended, they were directed to do by oral Tradition, as afore-said; which was hid, when the eldest Translations were made, and at last, as they pretend, discovered. Nay, besides the Mischief of varying the Conjugations, or grammatical Variations, which arise naturally in each from the same Letters, they have formed numbers of Conjugations, which are not in the *Hebrew*, and distinguish them by Pointing, to make it answerable to other confused Languages, which creates another intolerable Load to the Memory. As *Mahomet* pretended to Inspiration, those who forged the *Alcoran* had that Pretence: as these make no Pretence to any thing but Hearsay, inserting the Points in the Text, is the more impudent, and more villainous Action.

If

If we mean to recover any Knowledge which has subsisted, we must learn to find in what; and in what Manner, and by what Means it subsisted, and how it was lost. This Knowledge of understanding the *Hebrew* Scriptures, did not subsist by Pointing or Grammar; because neither of them subsisted, till it was lost; they are but *Succedaneums*, mixed up by rascally *Apothecaries*, who had not, nay, knew not the true *Medicine*.

Those who would learn any of the modern Languages, especially Children, must learn the Grammar; but 'tis otherwise here, those who learn the Sense from Pointing, and Grammar, act as *Algebraists*, depend upon the Rules, but see not the Operation. Naming the Verbs, Conjugations, &c. from the Affixes or Hæmanticks, or from imaginary Words from their Pointing, conveys nothing, nay, the common Distinctions in the other Languages, will not answer here. You must learn the general Signification of the Words, in this Language, first; and that, and common Sense, will shew you the Grammar. These were the Rules of thousands of Years before Pointing, or Grammar was; the Authority of either, if they have any, arises from this; and, if it cannot be thus

thus shewed, neither of them hath any. This Language has all the chief Things or Subjects, and their Types in it, and treats of them, in a manner, no later Language can; and therefore, necessarily differs from, nay, in many Instances, breaks through the Rules of Grammar, in any, or all the later Languages. Those who find the Grammar, from the Order or Position of the Words, in these Writings, will see the Perfection of the Language, and of the Writings, and will see the Ideas, as they proceed. Those who have hitherto studied to learn and understand *Hebrew*, by Pointing and Grammar, have been in the State represented by *Maslef*, vol. 2. p. 306. "While they think they understand *Hebrew*, know nothing but the *Masora*." So *Jude* 12. *Clouds without Water, carried about of Winds.*

'Tis evident, the inspired Authors used only the Parts of Speech, in each Root, for which they had occasion; in some Roots, perhaps, all, in some several, in some, perhaps, but one Part of Speech: so it does not follow, that many of the Roots used had no other Parts of Speech, in the *Hebrew* Tongue, nor that one of those, or that used, is either Verb, or Noun, or, &c. but what Part of Speech each

each of those, or that used is, **must** be discovered by the Rules of the Language.

Any one, of many Words, in *Hebrew*, cannot be carried through the few Orders in the *Hebrew Grammar*, which other Words of that Language may, without making such Words, in some Cases, false or Nonsense, as *creating himself*; &c. where the same Action can or will be repeated upon the same, or another Object, all the Conjugations the Verb had, may be repeated. For these Reasons, the Verb, Substantive, Present, is always omitted; and its Place, in speaking of Emblems, is often to be supplied by *Represents*, *Stands for*, or &c. Some plural Names, when their Action is joint, have *He Jehovah*, or *He the Person in Jehovah*, understood, so a Verb singular; when they have distinct Parts in the Action, have a Verb plural; in Prophecies, sometimes to ascertain the Prediction, the Verb past is used for a future. Nay, when I limit each Root, of two or three Letters, to one Idea, I include the Variation in the Application of that Idea, where changing Gender, or, &c. changes the Objects; or the Addition of a Letter, or, &c. varies the Application; for, a Word of the same three Letters, though it keep the Idea,

where it can be applied to different things, so that there might be Danger of confounding the things, is sometimes deflected with various Terminations, or, *Ec.* as *ראש* when applied to *Time*, is *ראשון* when 'tis *chief*, of what the Text is treating of, as below, 'tis *ראשית* *Ec.* and it will appear, that these Deflections are distinct from any grammatical Variation of this, or any other Word. The shortest way is, (without regard to Truth) to vary the same Sentence; so that the same three Letters may be Verb Active Præterit, and Noun; because a Verb præterit, by affirming an Agent, then with a Name of another Root, performed an Action, gives the Agent a new Name, by a Noun of the Root, or Letters of that Verb; so of passive: so there need not Noun and Verb, but where the Noun affirms one thing, and the Verb another. So to prove if there be any Action, Condition, or, *Ec.* which is continual, or so long, that the Acting or *Ec.* may denominate the Agent, or, *Ec.* and make it a Name; so, whether the Letters of such Noun and Participle present be varied; so to prove whether there be any other Part or Parts of Speech expressed by the same Letters, or distinguished by loose Particles; so to shew how the same two or three Letters, with one

or

or two Letters or Vowels; prefixed, or post-fixed; or one Vowel interposed may be any other Part of Speech; and a Letter or two post-fixed, or, &c. may deflect the Root into any peculiar Sense, as above. So we suppose the *Hebrew* has a Word differently writ, or with a difference in Letters, from the same Root, for every Alteration, or Variation in its Grammar; except the Verb præterit and the Noun; or as above, or which the Context; or loose Particles determine; the Verb præterit and Noun, the Participles, and a few Deflections, are all I want for the present: so I leave the rest to be considered as above.

The Roots are not properly divided in the Concordances, but mostly, as the Apostates sorted them, to serve their Turns; till that be rectified, 'tis impossible that the Words, which are so misplaced, should each conjugate regularly, or take its place in the Word 'tis with, or make the Text Sense. This has kept Men subject to the Out-Rules, or Rules made for Irregulars, by the Jews, &c. which are most of them false.

The Rules, as they term it, *in regimine*, and the Out Rules, which are true, such as of dropping, inserting, transposing, or changing, a Letter, or Particle, come by

Observation; and the Reasons will appear to any one, who studies it thus, before he has made any great Proficiency in the Language; and the understanding of them will only be of use to him, when he is a Critick; and then he will find, that most of those Variations, nay, Omissions, as *Udal*. p. 155. such as ל wanting between, and joining the Words with a Makkaph in or between דבר-יהוה the *Secret one to be revealed, the Essence exercising Powers*, which is spoken, as מלך ארם the *King, the red Earth*; which is, as the rest are, Perfections in the Language, which the Grammarians did not, or would not understand; because they did not understand the Ideas in the Objects treated of, or were inserted designedly to mislead us.

The Jews divide the whole into *opus Bereshith*, and *opus Marqueevah*.

As this History begins with the first Beginings and Things, we suppose the Essence of some Persons existed, that is, were possessed of Power to act; we must shew them possessed of that Essence and Power, and endeavour to shew how they came by their Names; they were *Rubbin* before they were *Aleim*.

R. Abba, Pug. Fid. p. 333. And, *Synagega Israelis in Buxt. Arc. Fæd.*

p. 138. cited above, says, Satan saw a Throne in Heaven, and was informed (perhaps emblematically by what he saw on and above that Throne) that it was resolved that this System, and Man, should be created, &c. and that he saw, what he calls the Light below the Throne; which, what was upon the Throne, called the Messiah, (both which, *Moses*, when the Representation of this was exhibited upon Earth, calls *Rubbim*) and that Satan resolved to oppose the Design of the *Rubbim*, the Happiness of Man; and declared his Resolution to attempt to seduce Man, and overcome that Light, the Messiah. That, what was upon the Throne, (to which this *Rabbi*, and their Great Synagogue, make the Devil give a singular Name) entered into Covenant with this Light, the Messiah; that if he would wage War with Satan, by withstanding his Temptations, and by Suffering, which he was exhibiting at the foot of the Throne; the World should be created; and if Man fell, what was exhibited there, one Man's being taken into the Essence of the Light, and Suffering, should redeem Man from the Grave, and Satan, and Hell; and Satan should be destroyed for this Opposition, and those Attempts.

Though

Though, as far as I can see into the Writings of the apostate Jews, there is not one Story, or one Application; but, if you take it together, it is designed to destroy some Article of the Christian Faith; nay, even those which appear to be Concessions, and seem to allow considerable Articles in it, shew plainly, that they were formed to delude us and deprive us of the positive Evidence contained in the Word, Text, or Subject they are treating of; and wherever the eldest Writers have made such Concessions, and they have been urged a-part by Christian Writers, the later Jews have used their utmost Efforts to evade or apply them to their own Purposes. So, though these Writings may give some Light to Christians, nothing is to be done with the Jews, that way, but by the Method I have undertaken, which they did not understand, so could not fence against it. I shall cite a few of their Rules, which will spoil many of their Stories. *Tela ignea Satanae, Carm. Lip. Confut.* p. 406. "It is a no less true than common Rule among the Jews, that no Word in Scripture loses its literal natural Sense entirely." *Pug. Fidei*, p. 290. — "All the Names of God, which occur in the Scriptures, are derived as is plain from his Works, except
X 2 only

only *Yod, He, Vau, He*, which is the proper Name of God, whence it is called, *Schem Hamephorasch*, or Name that speaks plaitfully, and without any ambiguity of the Substance of God. *Pug. Fidei*, 514. He means that it signifies the Essence of the Creator, and his manner of being fully and perfectly, without any ambiguity or mixture, i. e. there is nothing to share or partake with God in this Name: But his other glorious Names have a twofold Signification, there is a mixture in them, because they are derived from those Works of his, the like of which are to be found in us: So that the Name which is substituted for יְהוָה which is אֲדֹנָי *Adonay*, is derived from אֲדֹן *Lord*. *Ibid*. 558. The Author of *Neve Schalom* — I found in the Book *Haurab* something very proper for our purpose, in these words. It is a fundamental Article of Faith, that all the Names of God in the Law are contained in the four-Letter-name, &c. But every one of them refers to some Action which another bears no relation to, &c. Some are derived from *Mercy and Pardon*; some from *Tears*; some from *Accidents*; others, from *Food*, from *Life*, from *Health*. Some from *Prayer for Children*; some from *Strength*; some from *Grace*; others from

Piety—The Doctrine of the Platonics is akin to this, as *Proclus* shews on the *Theology of Plato*, lib. 2. cap. ult. — For every Name begets as it were an Image of the Gods, and as *Theurgy* (divine Imagery) invites a Brightness to attend the Statues made by Workmen, and entices down the goodness of the Gods who are void of Envy; in the same manner the intellectual Science of divine Matters conveys its Meaning by compounding and dividing Sounds, and discovers the unknown Essence of the Gods.”

“ Pet. Gal. de Arcanis, p. 601. *John Reuchlin*, de *Verbo Mirifico*. Altho’ the Supreme God of all, it is likely may have some eminent Name among the Immortals, among those in Heaven and those above the Heavens, yet we shall consider what is more to our purpose, and say, that according to what we gather from the divine Names which we learn from God, some we make to relate to Essence, some to Power, some to Works; the rest to our Affection towards God. By the Essence of God, I mean, his *Distinctness* from *Things*, and entire and absolute Confinement within himself.”

Many have complained, that the Jews have not explained the Signification of the most important Words. Aug. Pfeiffer

Crit. Sacr. p. 171. " Since the Root with its Derivatives or Deflections not only gives, generally, the *Letters* but the *Idea*, it easily appears that for want of the Root, or not knowing it, we cannot sufficiently judge of the express Sense of a Word; and tho' we may be certain of the Significations by parallel Places, e. g. that אלה is God — and so on, yet the Reason of that appellation, or why God is so called — is still a Secret. — The Arabick has its אלה, to *worship, adore*. — But those Tongues without doubt borrowed their Derivatives from the *Hebrew*, and had their *Roots* there also."

The Action, from whence the Name *Aleim* is taken, is frequently mention'd in Scripture. The Word אלה as a Verb, *jurare, adjurare, pejerare, to swear, adjure, forswear*, with its Deflections alone is construed, *Imprecation, Execration, Malediction, an Oath, Perjury*. Pug. Fidei, 476. *Mechilta* — " אלה is only *to swear*." When joined with שבוע an *Oath* they make it, *Execration*; so, an *Oath of cursing, a Curse, and an Oath*. When it is joined with ברית which they construe a *Covenant*, which is the *Purifier*, or Condition of *Purification*, they make it an *Oath*; once right, Deut. xxix. 21. *According*

cording to all the Curses of the Covenant that are written in this Book of the Law. When it was upon Condition as here, the highest Obligation to perform a Covenant for the delivery of their Creatures out of the Hands of Arch-Rebels, as they were able, and willing, and have performed the chief Part, putting and declaring themselves under a conditional Execration, for the Assurance and Comfort to Men, where Man's Belief was the Terms of his Salvation; nay, each Man's believing that single Proposition, as John viii. 24. For if ye believe not that I am, ye shall die in your Sins — The chief Essence, as I say unto you; is no Derogation from any of their Attributes of Greatness, Wisdom, Power, or Goodness, but the highest Demonstration of them all, that ever can be given to Man; as 'tis beautifully expressed by St. Paul, Heb. vi. 16. For Men verily swear by the greater: and an Oath for Confirmation is to them an end of all Strife. Wherein God willing more abundantly to shew unto the Heirs of the Promise, the immutability of his Counsel, interposed himself by an Oath; That by two immutable Things, in which it was impossible for God to lie, we might have strong Consolation who are fled for Refuge

to lay hold upon the Hope that is set before us. Which Hope we have as an Anchor of the Soul, both sure and stedfast, and which en-treth in within the Vail, whither the Fore-runner is for us entred, Jesus, made the High Priest for ever after the Order of Melchisedeck. The Actions they bound themselves to perform, were exhibited in the Cherubim, expressed in the Promise of the Seed, typified in Sacrifice, Purifications, &c. limited to Abraham, Gen. xvii. 2. I will give my Purifier between me and between thee. As for me, my Purifier of the Substance of thee. By Oath, xxii. 16. prefigured in delivering the Children of Israel out of Egypt, putting them into Possession of the Land of Canaan; and the Oath of the Covenant, with the second Person in Man, is referred to, under the Name of אהבה the Beloved, &c. but the perfect Knowledge of this Affair was אהבה לאמר a Secret revealed, when Christ had suffered; as Heb. vii. 21. But this with an Oath, by him that said unto him, the Lord Swore, and will not Repent, thou art a Priest for ever after the Order of Melchisedeck, ver. 28. But ο λαος the Secret Person revealed of the Oath, the Son who is consecrated for evermore. When some few more Points in the Hebrew are settled,

and Powers in the Essence of the *Aleim*, to discover, in a necessary Measure, Ideas of the *Aleim*, of their Actions, of Wisdom, Justice, Mercy, Love, &c. for a Pattern here; and, pursuant to the Covenant, for qualifying it for the Enjoyment of a future State, where those Perfections would be more evident, and the Subject of its Happiness, which in gross has been called the *Power of Reasoning*, which distinguishes Men from Brutes. And, it is to be observed, that the compound Name *יהוה* is not used till *Cap. ii.* where the Distinctions of Body and Soul, by way of Recapitulation, are shewed, to make the Soul, by giving *יהוה* to it, an Image; so something to take the Idea of *יה* and *יהוה* from; that which by the Word *חיים* had *Lives*, having infinite duration for time to come, and Faculties to exercise it's Powers which it perceived. So, then, they were pleased to call the Soul an Image of the Essence, a Similitude of each of the Persons. And as the first Man was intimately acquainted with those Powers, in his own Soul, and had no other Being, under his Cognisance, from whence he could take any Idea of any such Perfections, of necessity he must take them from it. Therefore the Word *יהוה* enjoying the power of exerci-

The Hebrew Writings perfect.

The typical Death of Brutes, the burning of their Bodies, and sprinkling with their Blood, left nothing but hope, that one would come who should leave a better Legacy, conquer the Tyrants, set the Minds of Believers at ease, take Possession of the Inheritance for them, as Christ, before his Death, says, *John xvii. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me, &c.*

The Covenant between the *Rubbim* was to cut off a *Purifier*; the Oath was an Obligation, a Confirmation, that they would perform it; so in the Exhibitions of it by Man. In Covenants between Man and Man, cutting off a *Berith*, was not making the Covenant, nor the Terms of the Covenant, but an Exhibition of the first Covenant, which made Peace between the *Aleim* and Men, and bound Men to be subject to the *Aleim*. In the Part of making Peace, as *Gen. xxvi. 28. We said, let there be now אלה an Oath betwixt us, betwixt us and thee; and we will cut off a Berith with thee, that thou wilt do us no hurt, &c.* So of being subject, as *Ezek. xvii. 13. And bath taken of the King's Seed, and cut off a Berith with him,*

him, and brought him under an אלה Oath; he hath also taken the mighty of the Land, that the Kingdom should be low, not to exalt itself, to keep the Terms of his Berith to stand to it.

Some of our Rabbinical Men would insinuate, that אלה which terminates with an ה is feminine, though even *Jehovah* be so terminated. But this is no Rule in *Hebrew*; other Words so terminated, are as they are applied, as גבורה וגבורה.

Several have come near the Sense of the Name *Aleim*, but, for want of understanding the ideal Signification, they could not get through. *J. Cocceii ad ult. Mosi. p. 9. § 21.* “There is weight both in the Name *Jehovah*, and in the relation to the Israelites *your God*: § 22. The first word imports the necessary and eternal Existence of God before all things, Essence full of all perfection by immutable possession, Self-sufficient, independent, the Fountain of all Being; Light, Wisdom, Righteousness, Life, and Happiness, § 27. The other word which teaches what may be known of God, that we may love him, is, אלהיך thy God — § 29. The word signifies, as far as we can gather from its use, a Being who can command Confidence in himself on the account of Life and Salvation.

It is commonly used in the making a *Covenant*, (which is called אלה an *Exeeration*, from its being joined with it.) § 32. That the *Plural* אלהים is not used as *Grattius* dreamt as an Abbreviation of אלהים, which Phrase the Scripture is unacquainted with, using instead of it אלהים אלהים, but denotes the Essence of the *Three* divine Persons, is to be demonstrated elsewhere, p. 223. § 805. The other Name is God אלהים, which when spoken of a Person, denotes, besides the Possession of eternal Essence endowed with infinite Power, the Unity of that Essence in Three, from its being *Plural*, and from its natural Signification of Sufficiency and Authority why a rational Creature should trust to and depend upon him for Life, and so as to Swear by him and Glory in his Name; for it is probable that this word is of *Hebrew* Extract, and to belong to the Family of אלה, which is to take an Oath, a *Covenant*, see Deut. xxix. 14. p. 395. § 1411. God (*Aleim*.) from the *Covenant*. Herm. Wits. de Oecon. Fœd. Dei. p. 135. Deut. xxvi. 17. Thou hast caused *Jehovah* to be your God, the meaning of the word implies it; for אלהים *Elaab* which is derived from אלה to Swear, *Adjure*, denotes him whose right it is to bind us by Oath

Oath to love and faithfully obey him, and to whom we ought to promise on Oath, all Manner of Obedience, and he promises again to his faithful Servant to be all-sufficient to his Salvation; whoever therefore calls God his *Eloah*, doth by it declare himself at the same time, to be, in virtue of a Covenant, the Servant of God. *Melch. Leyd. de Orig. Mundi*, cap.

3. We have אלהים *Gen.* i. 1. But ch. ii.

4. He is called יהוה אלהים, because he who exists necessarily, who is Super-Essential, who beets, who is to be worshipped, adored, religiously sworn by, which is entering into Covenant, is he who made all things; for the learned will have אלהים to be derived from אלה, which in *Hebrew* or *Arabick* signifies to *Worship*, or to *Swear*; and our very best Divines do well observe that *Psal.* xxxiii. 6. where it is *Plural*, (and the *Singular* is used) comprehends the Mystery of the ever Blessed Trinity, that *Moses* meant to say, that the Tri-une God made Heaven and Earth, notwithstanding all the Noise that *Aben Ezra* makes to the contrary, whom some Orthodox Divines chuse to follow; as I shall observe more at large below, cap. iv. *Comments of the Jews, Fables, Cabbalisms*, § 14. The first that offers himself is

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Aben Ezra, who thinks אלהים is an *Adjective*, not a proper Name or a Substantive, and to signify *King* or *Judge*, as *Men who are employed in judging are called Judges*. That it is *Plural* indeed, because the *Singular* of it is used, but according to the Custom of the Language to be *Plural for Honour*, — in prejudice of the Name, Θεός *Theos* which אלהים is expressed by in the New Testament, that it should not be esteemed a Word of *Essence* but of *Office*. § 15. If I must say any thing, I should rather think that as God אלהים created all Things, that it signifies his being to be religiously worshiped, in which there is a kind of *Adjuration*, and *entering into Covenant*. § 26. They present us there also with this *Cabbalistical* piece of trifling Nonsense — besides, אלהים by *Gemetry* is Equivalent to כִּסֵּא, *therefore the Throne of God was created first*. *Hottenger*, p. 96. *Exod. xxii. ver. 28. Thou shalt not revile אלהים, nor Curse the Ruler of thy People*; by אלהים (which they translate) *Prince* is meant the *King*. *Ibid. 392. Levit. xix. ver. 28.* — The design was to prevent *Idolatry*, for it was customary with *Idolaters* to mark themselves for their *Idols*, with some Mark, signifying by it, that they are bought, as it were, for their *Servants*,
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and distinguished by a Mark." *Caroli Paschalium Coronarum*, shews, from sacred and prophane Writers, in a vast number of Instances, that אלה the Oak was an Emblem of the Covenant. p. 497. "The sacred History shews that *Abraham* believed the words which were spoken to him under the Oak which was in *Mamre*. *To thee, says God, and to thy Seed do I give this Land.* 495. (*Halic. Lib. 3. Anti. Rom.*) He engraved the first Roman Laws, and their Ancient Ceremonies, whatever they were, on Oaken Planks. 495. *Hector* seeing *Achilles* whom he was going to engage in single Combat, is afraid, and resolves many things in his Mind, halts and trembles for some time, and among other things says, may I not talk with him from the Oak, or a Rock; as if he had said, could I but come to the Speech of him without Danger, I would secure myself by some Contract. *Homer Iliad.* χ — ἀπὸ δρυὸς, καὶ ἀπὸ πέτρης, I cannot now talk to him from the Oak or Rock, as a Maiden and young Man do." (This shews, that a Rock had reference to the Covenant, among the *Greeks*, as well as among the *Hebrews*, whether Believers or Infidels; and takes the Rock, *Matth.* xvi. 18. from under the Church of *Rome*; because, *Isa.* xlv. 8. *there is no Rock besides אלה*) " *Livy*
and

and *Div.* make mention of this most Antient Custom, where they tell us that three Embassadors being sent from *Rome* to the *Æqui* to renew the League, one of them was commanded by the General of the *Æqui* to say, to the Oak, that he might know he might safely say what he pleased. But when the *Æquus* said that he should act otherwise in the mean time, then one of the Embassadors, *Let this consecrated Oak and all the Gods take notice that you have broke the Peace*; So the Oak was there called as a Witness in weighty Matters." *Hyde Rel. of the antient Persians*, p. 98. "*Jupiter* was worshiped under the Form of a tall Oak, as *Max. Tyrius* observes *Orat.* xxxvii. hence those of this Religion were called *Dryides* or *Dryades* (that is Men of the Oaken Religion,) whom *Claudius* the fifth Emperor destroyed out of his Dominions. They held nothing more Sacred than the *Mistleto* which grows on the Oak, nor performed any of their Sacred Rites without Oak Leaves."

Wag. Tela ignea, p. 107. "All who are acquainted with the *Hebrew* Tongue know that not only the B. God, but Angels and Judges and Governors of Men are called *Aleim*. — p. 441. I have mentioned before the Reason of this Community of the Name; and in this *Psalms* alone

alone (82) you will find the word used to these three purposes. When he says in the beginning of the *Psalm*, the אלהים stand in the Congregation of God, so at the End of it, arise אלהים judge the Earth, here the eternal God is meant. But when he says, be judgeth among Gods, Judges are meant. The Words, I have said ye are אלהים, refers to the Angels." (If he had observed the Direction is to Kings; and if he had added the rest, he had construed them mortal Angels, Kings, as I do, who only had the power of observing those Directions, of judging, delivering, &c. so, I'll add it for him) ver. 6. *I have said ye are Aleim, and all of you Children of the most High. But ye shall die like Men, and fall like one of the Princes.* The last is as stupid; he allows they were Creators, why might they not be Judges, without ceasing to be Aleim? So of Agents, and all the rest. The Son is, when sent, called מלאך; He and the Holy Ghost מלאכים; when their Coming is predicted, they are called אלהים as *Isa. xxxv. 4.* The singular Word is frequently used for one of the *Three*, here for the Holy Ghost, *Dan. ii. 28.* Nevertheless there is אלה one who swore to a Covenant in Heaven that revealeth Secrets.

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I have shewed, at large, in *The Names and Attributes of the Trinity of the Gentiles*, & *al.* that the Heathens made the Names, Fire, Light, and Spirit, their *Aleim*; there is one Instance where they used the Word, Feminine. *Buxt. Arc. Fæd.* p. 262. “*Benjamin Tudelenfis in suo Itinerario* relates the following piece of History of the Inhabitants of an Island called *Dugbijani* — They have a great Valley before the High Place or Altar of their Oratory, where clean Persons kindle a Fire every Day which they call אלהות Divinity or God, which they make their Children pass thro’, and they also cast their dead into the midst of the Fire, nay there are of the great Men of that Country who devote themselves to be burnt alive in the Fire, &c.”

I shall put this into order of Time, to shew the Formation of Names, from Actions, by the Rules above.

Rabbi Abba, and *Synagoga Israelis*, say, Satan said, that (*the Rubbim*) resolved (*indefinite*) to make a Covenant to redeem Man, and to bind themselves, under אלה an *Execration*, the highest Obligation of an Oath, to perform their respective Parts in the Conditions.

That he heard them (*Part present*)
execrating

Alterations by Rabbies forged.

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execrating themselves, conditionally if, &c.

That after they (*Verb præterit*) *had execrated themselves, conditionally if, &c.*

He heard them call themselves (the *Noun* or *Name*) each אלה, all אלהים.

As these Names are common to any number of Beings, who have bound themselves under the Execration of an Oath, (though *Rubbim*, as we shall shew below, be sufficient) yet *Moses* gives the Substance of these *Aleim*, another possessive Name יה (*indefinite*) *to be*, &c. as above, that which *bees* (there is to it, it hath the Property, the Power of being; each of this Essence can say truly יהיה *I will be*) יה joined with יהיה another possessive Word, (*indefinite*) to exercise Faculties, Powers, &c. so (*Part. present*) exercising Powers, hence compound יהיה the Essence exercising Powers, this יהיה was communicated, and so possessive, in degree, to the Soul of *Adam*, and to the Soul of Christ, perfect: after *Adam's* Fall, and in all other Souls, it became perplexed, depraved.

The *Aleim* resolved (*indefinite*) *to create*, (to give Substances,) for Parts to compose the Names and the Earth.

The Hebrew Writings perfect.

Said (*imperat.*) let us, Verb plural, *create* Man.

Were (*Part. present*) *creating* plural, *Eccles. xii. 1.* בוראים I suppose referring to the successive Creation of the Souls of Men.

They jointly (*præterit.*) Verb singular, *created* or *did create*.

Each was a Creator of the World; all Creators singular, of Man plural; saying, they created is calling them Creators, is saying the same thing; the Noun or Pronoun, preceding, or, &c, only distinguishes who created.

The Substances for the Names and the Earth were created; the Substance of each of them was made, and given; and they subsisted, passively.

The Aleim resolved to form, forming, formed, so Formers of the Names and the Earth.

So Jehovah, to singular or plural of each Name, Rubbin, Jehovah, Aleim, Jehovah Creators, Jehovah Formers; so, Jehovah Rex, &c. as *Josh. xxiv. 19.* Ye cannot serve — because אלהים אחד the very Essence exercising Powers, because אלהים קדוש (whether קדוש be not separated, by Vow, may deserve Enquiry.)

A Name thus formed in *Hebrew*, or found so writ, affirms they made a Covenant, as much as if the Action were described and recorded, in all the possible Conjugations of the Verb. There may be some Difference, where there is a Letter affixed to the Name, as *ב* or *נ* or, &c. but that is not in question here. Men did not suppose the *Aleim* could be under an Execration, which kept them from this Derivation.

The Covenant is exhibited in the *Che-rubim*, and expressed in *Aleim*, and all the rest, as *Gen. xv. &c.* below, were but References, as *Gal. iii. 13. Christ* both redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree. Verse 16. Now to Abraham and his Seed were the Promises made. — Verse 17. And this I say, that the Covenant that was confirmed before of God in Christ. The Types and Promises shewed, that one of the Line of Abraham was, by the Obligation of this Execration, to be sacrificed, and to be a Blessing to all the Race of Adam. The Person, in Abraham's Time, was not described; he was ordered to sacrifice his only Son; he complied with the Precept, not doubting, but, as he was directed

rected to sacrifice him, that he was to be that Person who should redeem Man. This was made a Trial of his Value of a future State, of his Faith, of his Obedience, and ultimately of his Affection, to that Race of which he was then, as his Son, in Succession was, chief first of the chief Line; and thus he was a Shadow of the Essence, the supreme Father, who gave; his Son of the Son of that Father, who really redeemed his Brethren; and, though he were not offered, the Will of each performed his Part, and, in that Sense, he was offered, and he offered, so *Heb. xi. 19.* — *From whence also he received him in a Figure.* This Action is referr'd to, always in the past Tense, in extolling the Faith of *Abraham*, and settling the Primogeniture. *Gen. xxii. 16.* *And said, by myself have I sworn, says Jehovah, for because thou hast exhibited אלהיך הוה this very Secret which will be revealed, and hast not withheld thy Son, thine only Son—that in thy Seed shall all the Nations of the Earth be blest. Psal. lxxxix. 3.* *For I have said Mercy shalt be built up for ever; שמים the Names, thou shalt establish thy Truth in them. I have cut off a Purifier with my Chosen, I have sworn unto David my Servant. Thy Seed will I establish for ever; and build up thy Throne to all Generations. ver. 34.* My Kindness

Kindness will I not break off with him, nor fail in my Truth. I will not prophane my Purifier: nor alter the Thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the solar Light נגדי before me (or my Ruler.) As each of the Persons is called אלה, the Essence by that Action, is sometimes in the singular, as a Participle writ אלה Psal. xviii. 32. Who אלה but Jehovah. † That, or He, which is execrated, aforesaid, conditionally; a Participle, as they term it, ברוך blessed, &c. by the Insertion of the Vau in the third Place. Exod. xx. 2. I Jehovah am thy Aleim, thou shalt have no other Aleim. xxii. 20. He that sacrifices to Aleim, all be cut off, except it be to Jehovah alone. 1 Kings viii. 60. Jehovah be is Aleim, there is no other. Psal. c. 3. Jer. xxxi. 1. I will be לאלהים for Aleim to all the Earth. David, Psal. xlii. 2, 3. As the Hart panteth for the Water Brooks so doth my

† None could bear the Curse for Man but a Person who is *Jehovah*: and it is supposed the Author by the *Essence* being called אלה (just above) means a Person of that Essence [he thought so afterwards however] not all the Persons, one only in Man being אלה made a Curse for us.

The Hebrew Writings perfect.

Frame pant after thee, O Aleim. My Frame thirsteth for the Aleim, for the living Irradiator. Job xxxiv. 9. For he hath said, נבר the mighty Man shall profit nothing by his Atonement with the Aleim. Psal. ix. 17. The wicked shall be turned into Hell, all the Nations that forget the Aleim. xiv. 1. liii. 2. The Fool hath said in his Heart, there are no Aleim. Jer. iii. 21.—The Children of Israel: for they have perverted their way, and they have forgotten Jehovah their Aleim.

The old Heathens, and the apostatizing Jews, made the *Names*, which emblematically represent the true *Aleim*, their *Aleim*.

The later Heathens, though some Footsteps were preserved in their new Languages, as (*Bochart. Geogr. sacra*, p. 785. "That the Phœnicians writ *El* we learn from *Damascius* apud *Phot. auth.* 242. The Phœnicians and Syrians call *Saturn, El*, and *Bel* and *Bolathên*—*ibid.* The Confederates of *Ilus* the Son of *Saturn*, or *Chronus*, were called *Eloim*, as also *Chronians*. *Steph. Thes. T. 2. Col. viii, 14. Adject. Συμπαχιδες*, an *Ally*; — and Confederate Gods in *Thucydides. Ibid. Bochart*, §11. Since I am talking of the SUN, I have a mind to give a farther Description of the Religion

ligion of the Phœnicians. They that inhabit Edeffa, a Place of a long time sacred to the Worship of the Light of the Sun, place Monimos, (the Fire which is fixed,) and Azizus, (the Spirit, the Instrument of Force, of Impulse) together with it, upon the same Throne.

“ Jamblicus says that Monimos is Hermes, and Azizus Mars,”) knew not what the Word mean'd, but made the Air one Substance, infinitely extended, pervading every thing, their *Theos Deus, &c.*

The modern Philosophers, Freethinkers, &c. who cannot read, take these Notions from the latest, stupidest, Heathens.

The Apostate Jews make the *Aleim* Angels of the Presence; so, Kings, *Wagenfel R. Isaaci Munim. Fidei* p. 108.

“ In the beginning the Aleim created. He proves the words to be spoke of Angels, &c.” He has forgot *Isai. xlii. 5. Thus says, Al Jehovah that created the Heavens, and expanded them. xlv. 18. That created the Heavens, he is Aleim. Jer. x. 11. Thus shall ye say unto them; The Aleim that made not the Heavens and the Earth, they shall perish from off the Earth, and from under the Heavens. Prov. xvi. 4. Jehovah made all things for himself. Pug. Fidei, 474. — “ He went directly to Metattros*

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the Prince of the Faces, that is, to the Angel who stands before the Face of God; and said unto him, intercede for Mercy for me — that I die not. *Moses* said unto him, what was that Sigh for? I heard something after (*Interstitium*) you sighed, that your Prayer will not be heard in this Case." Though they and the Scriptures use פנים for Persons. *Pet. Galat.* p. 262. " *Rabbi Aba* said, can it be said that the Redeemer will accept *Faces*, that is, Persons; God forbid, but all that confess, &c. *Ibid.* 96. *Mos. Maim. Mal.* 3. *He shall prepare the Way for my Face* — the more modern Jews cannot deny that this is spoke of the the Messiah. *R. M. Hadarsan*, *Psal.* xvii. *I shall see thy Face*; that is, thy Messiah." So sundry, so p. 349, so *Psal.* lxxxvi. --- *There is none like thee among the Aleim, O Lord; nor like thy Works. All Nations which thou hast made shall come and worship thy Face, O Lord; and glorify thy Name.* *Pug. Fidei.* 394. "So in the Book of the *Sanhedrim* — *R. Nachman* said, *he that can answer an Heretick let him answer; but he that cannot, let him not answer.* A certain Heretick said to *R. Idi*, it is written, *Exod.* xxiv. ver. 1. *And he said unto Moses, Come up unto the Lord, come up unto me, he should have said,*
if

if there are not two Gods; he answered him, this is (Methathron) whose Name is like the Name רבו of his Lord, of whom it is written, Exod. xxiii. 21. for my Name is in the midst of him. If so, worship him: God says, provoke him not; provoke not me in him; for he will not pardon your Sin; he answered him, it was in our own power to obey or not, but we would not receive him as a Vice-Lord: as it is said in the same place, Exod. xxxiii. ver. 15. And Moses said unto God, unless thy Faces go, carry us not up hence. Observe what a surprising Form of words the Prophet makes use of in speaking to God, when he says to him, unless thy Faces go with us, &c. unless Moses not content with a Guard of Angels, mean, by those Faces, the Son of God and Holy Spirit, by whom God is known to the World, as we are known by our Faces, I confess I know not what he means." So Psal. xi. 7. ישר The upright shall behold פניו his Face. There is much more such in Buxt. Arc. Fæd. p. 132. Sometimes they call the Aleim Ministring Angels. Pug. Fidei, p. 601. "That belongs to the Genealogy of the Messiah which you read of in Bereschit Rabba upon Gen. xxviii. 10.— And he shall be higher far than the Angels of the Ministry, of whom it is said, Ezek. i. 18,

The Hebrew Writings perfect.

i. 18. *They were high.* Ibid. 630. Angels of the Ministry, that is those who stand in the more immediate Presence of God. The Talmud distinguishes the Angels of the Ministry from those which are called *Ophanim*, *Seraphim*, and the *Holy Animals*. — There are *Ophanim*, *Seraphim*, and the *Holy Animals*, and the *Angels of the Ministry*. Ibid. 414. in *Siphre*. Exod. xxxiii. 20. *Thou canst not see my Face; for there shall no Man see me and live; R. Akiba* says, אדם Man, it is to be understood literally of Man, but what follows, *and live*; these are the Angels of the Ministry. Says *Simeon*, I do not contradict the Words of my Master, but add: *Man shall not see me*, understand it, as at first hearing, *and live*; that is, *the Animals of the Sanctuary* (which *Ezekiel* saw) and the Angels of the Ministry. Ibid. 659. *Psal. xx. 1. No Man* means God the Holy Blessed One; and *the Faces* the Angels of the Ministry, as it is said, *Ezek. i. 6. Every one had four Faces.* *Pet. Galat. p. 154. in Bereschit Rabba.* “ Says, *R. Samuel*, that when *Elias* once (upon an impudent Forgery of a Revelation of the Birth of the Messiah the Day the Temple was destroyed) — After five Years, he said, I will go and see the Saviour of Israel, whether he be bred in
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the Form of the Kings, or of the Angels of the Ministry." Among the Articles of their Forgeries. *Pug. Fidei* 255. They insert, "and the Descriptions of the Angels that administer, &c. *Obser. Voisin* 269. — In the Gloss, that is, to *adjure them* — Account of the Devils — In the Gloss, that is, to *adjure them*; and thence the making of Amulets to cure Diseases." Sometimes, *Master. Tela ignea. Sat.* 135. "Exod. iv. 16. *Thou shalt be for* Aleim, the Targum says, אלהים *for Master.*" Sometimes *Kings*, as cited above from *R. Levi Barzel*, translated by *Hottinger* p. 97. Sometimes to found their *Sanbedrim*, and make them a Place in the Temple; they also construe them falsely *Judges*, as *Exod.* xxi. 6. xxii. 8, 9. 1 *Sam.* ii. 25. *Pug. Fidei* 390. — "The Gloss or Comment on *Eccles.* *They who made him* — it may be said to be, God the Holy and Blessed One, and the House of Judgment made him. p. 391. Says *R. Eleaser*, wherever you meet in Scripture יהוה *and the Lord*, it means him and the House of his Judgment. Observe that בית דין a *House of Judgment* among the Jews was three Judges joining in a Sentence; there might be more, but could not be fewer. — This explains what *Maimonides* tells

tells us in *More Nebocbim, Lib. 2. Cap. 6.* "Maimonides makes them three Judges *Herm. Wit. Miscel. Sact. 521.* "The least consisted of three Judges only; which Number those skilled in the Hebrew Law, extract with their customary Subtilty out of the Scriptures. First they observe that the Name of *Aleim*, when attributed to Men, is spoke only of Judges lawfully appointed in the Land of *Israel*; so *Maimonides* — *The Name of Aleim is given only to the Judges who were originally appointed in the Land of Israel.* Besides they observe that the Word being plural denotes that more Persons than one, or even two, are meant by it. This is an invariable Rule with them, that a Court of Judges must consist of an odd Number; because equal Voices determine nothing. That therefore matters may be decided, it is requisite that there should be three at least, for of two if one should acquit and the other condemn, a third would be necessary to turn the Scale betwixt them. *Vid. Buxtorf. Lex. Talm. col. 2513.*" The whole Forgery of their *Sanbedrim* is built upon construing Kings the earthly *Aleim*, and the celestial *Aleim* Judges; the Kings were, among other Officers, the supream Judges, and the Judges, they appointed,
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acted as their Deputies, but were always called שפטים; *the Aleim*, who pronounced Judgment by Oracle, could have no Deputies, in that Action. To this refers 1 Reg. viii. 31. 2 Paralip. vi. 22. *If any Man trespass against his Neighbour, and אלה an Oath be laid upon him, to cause him to swear, and the Oath come before thine Altar in this House: Then bear thou in Heaven, and do, and שפטה judge thy Servants. Tela ignea Satanae, R. Isaac Munim. Fidei*, gives up this, in speaking of the Ark, &c. p. 230. — “Or to look towards the place where the Throne of his Judgment is placed: but at that time *they called Jerusalem the Throne of God*; they esteemed Jerusalem so holy, that it is accounted the holy Throne of the Glory of the most High.”

They have no Evidence, nor any other forged Story, against the *Cherubim, Aleim*, &c. but that God does nothing without consulting the Angels of his Presence, the Angels of the Ministry, &c. and this they pretend only to take from the Speeches of the *Aleim* to each other, as, *Let us make Man, Let us descend*, &c. If these Angels be created, I desire to know, from any Apostate, or any one of their Disciples, how this Rule will

will hold when he created them; or else, that they will allow that the Rule is false, and that they are uncreated; and I only desire of my Readers, that they will reject those Rules, as groundless Suggestions of the Devil, propagated by the Enemies of Christ, and Men, till this Objection be satisfactorily answered.

Their pretended Concessions about this Word, &c. are more malignant than their open Evasions. They will allow you the Trinity, if you will allow them to confound the Meaning of this Word אלה, of אל and of such others, which are its strongest Evidence; so, allow the Trinity upon false Evidence. They expound the Name יהוה by 12, and by 42 Letters, as *Pug. Fidei*, 542, 543, 544. אב בן אב אל בן אל ורוח הקדש. 545. אל אך שנים שלשה אלהים כי אם אל אחד *Pet. Gal.* p. 62. *R. Haccados & R. Moses*, אב אל בן אל ורוח הקדש אל אבאל לא אלה *Ibid. R. Haccados*, in *Gale Razeya*, id est, revelatoris arcanorum & in *Paulini Hebdomadam*, p. 376. אב אלהים בן אלהים רוח הקדש בשלשה אלהים שלשה באחד אחד בשלשה *S. Amama*, p. 318. cites the two first; and shews, that many doubted whether *Raymund* and *Galatinus* had them from the Hebrew Monuments.

Monuments. I have the Copy of the MSS in my Custody, wherein the Villainies were forged, which cost the Owner more than he was worth to procure it. He has a very bad Pennyworth of it.

The stupid, self-contradicting Notion of eternal Generation, which has confounded the Christian Faith more than any other Position, is another of the Concessions of a Trinity, by that treacherous Villain *R. Haccados*, in prima petitione ejus libri qui — Gale razeya id est, revelatoris arcanorum, cited by *Pet. Galat.* p. 56. —

“That is, since I have open’d this to you, observe the Name of four Letters, as it is written. For so it is written in our Hebrew יהוה, to signify God the Father. And because there can’t be a Father without a Son, Love must necessarily proceed from him that begets to him that is begotten, and so back again; for if it were not for this, he would not beget, and if Love did not proceed from him who is begotten to him who begot, and the Father were distinguished from the Son, there would be two Substances. Therefore we say the begetter and the begotten are one Substance. So that Love must necessarily proceed alternately from one to the other.” Socaballistically, p. 58. *Gal.* “For these Words, namely, יהוה *jah*, הוה *hu*, יהוה *vehu*. The

first is compounded of the first and second Letter, of *jod* and *be*, in this Manner יה, which is the same as God, and denotes the Father, who is the Fountain of the whole Divinity. The second consists of the second and third Letter, so, הו *bu*, which is interpreted He, and signifies the Son; because it is He whom the Prophet foretold should come to save Mankind, and to be pointed out by the Finger, according to that of *Isaiab* ch. xxxv. *God himself shall come and save us.* The third Name is compounded of the third and fourth Letter of *vau* and *be*, so, והו *vebu*, and all together is, *that* and *be*, and denotes the Holy Spirit; because, *that be* was to be sent after the Son, in a visible, tho' not in the same, Manner, for the Son was to be sent in human Nature hypostatically united to him; but the Holy Spirit in the Form of a Dove, and in fiery Tongues not hypostatically united to him, but under an Emblem as it were. In the second Name's coming from the first, and the third from the second, (for ה is common to the first and second Name, and ו *vau* to the second and third,) is plainly shewn that the Son is of the same Substance with the Father, of whom he is begotten; and that the Holy Spirit is of the same Substance with the Son, who is of the same Substance

stance with the Father; that it might plainly appear that the Son is in the Father, and the Father in the Son, and the Holy Ghost in both."

The second Person became the Son of Man, by Covenant, not by eternal Generation. They, in their manner of constructing, shew this. *Pug. Fidei*, 334. *Bereschit Rabba* R. Mosi Hadarfan super illud Genes. xvi. v. 15. — "Whence is it collected that the Messiah was called by his Name before he was made? From what is said, *Psal. lxxii. v. 17. His Name shall endure for ever, before the Sun shall his Name* יְהוָה that is, get Sons, or cause to be born, or become Son. But why is his Name called יְהוָה be shall raise Sons? because he will raise Sons, that is, cause those who sleep in the dust of the Earth to be born." So sundry others.

As the *Aleim* are scarce mentioned without expressing or understanding, יְהוָה *Jehovah*, the Essence of those Persons who, for our Benefit, have taken those Names; and, though I have shewed the Word to be compounded of יה which simply describes that Essence, and by the Apostates is called, as *Parker Tentam.* p. 300. עַל שֵׁם the Name of the Substance; and which had needed no Addition,

tion, if that had been all which was designed to be expressed, as אדירה *I will be*; and though the Apostates unanimously confess, that this is a Name descriptive of the Essence, they impiously prohibit the pronouncing, or shewing, the Root, or Composition; so construing that Name; which they also confess is incommunicable, and insert a communicable Name אדני *Lord*, a Name of Office, to serve their cursed Scheme, lest that Essence should be applicable to the *Aleim*, and other Names of the Persons, to evade the Foundation of the Faith of the believing Jews and Christians. There is something more than mere *Being*, or that which *bees*, necessary in a Name to describe the infinite Perfection, which is in that Essence. *Sixtini Amama Anti-Barbarus Biblicus, Dissert. de Nomine יהוה* p. 306. "vide fol. 56. Of the Tract often cited in the *Gemara*. *Maimonides* is very hearty here, and makes no Scruple to dissent from the Masters in *Halacha aboda zara* c. 2. The Blasphemer is not guilty, says he, so as to be stoned, unless he mention the proper Name of God of the four Letters, *Aleph, Daleth, Nun, Jod*, and curse him by any of those which it is not lawful to craze; he says the same, in *Halacha Jese-*
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de Thora, cap. 6. — I believe he comprehended the Name יהוה in the Tetragrammaton." The Word which I have joined with יהוה which should convey an Idea of the Perfections which are in this Essence, viz. יהוה has not been admitted, for the same Reasons as that of יהוה , because each of them are found construed always, as they term it, in a bad Sense. And indeed I have been deficient in not setting that, relating to יהוה , at length, in *Moses's* — *sine* P. p. 22. *Dissert. ibid.* p. 300. "So *Jerom* of Oleatro was greatly mistaken in his Derivation (*Marg. Comment. in Genes. cap. ii.* His words are these; in the Root יהוה I find two words, namely יהוה to be, and יהוה which according to the Hebrews, is an unfortunate Event. And since *hova* bears a greater likeness to *Jehovah* than *hava*, I should rather derive it from *hova* than *hava*. This Spaniard, who was a *Dominican* and a Judge in the Inquisition, very seriously derives the Tetragrammaton from יהוה which signifies Destruction, Calamity and Misfortune, and is always taken in a bad Sense, as the Dictionaries and Concordances all shew. *Dissert. ibid.* 346. *Fullerus.* So in the first Place יהוה or *Camets* offers itself, the Sign of the *Præterit*, that is, *hath been*; in the second, *Ho* or *Holem*

the Sign of the Participle of *היה*, viz. *is*. In the third the *Yod* the Mark of the *future*, i. e. *shall be*. *Amama*. There is more of Imagination than Solidity in this of *Zanchius*, for you ascribe this Observation to him *Misc.* 2 . 6. — But that Observation about the *future Tense* doth not rest on so firm a Foundation as it should ; for *Yod* is indeed the Sign of the *future Tense*, but won't admit the *Scheva* except in *Pbiel* and *Phual* where the Word *יהיה* is not used." *Pagn. Lex.* at *היה* makes the Name from it or *היה*. This idle Story of forming the Name from the Future of *היה* or *היה* has turned the Head of one of our great Rabbies, and he those of his Followers, &c. The *Aleim* formed the Body of *Adam* of the created Matter, in *Genus*, of Earth, in *Species*, of *Adamah*, capable of receiving from the Machine, the Powers of Motion, Sensation, &c. But they created his Soul of an Essence, with higher Perfections, with Power of Lives, of taking in, remembring, and considering the Ideas of sensible Things ; and from those, fitted for that end, taking in, so borrowing Ideas ; and, by comparing the Powers in his Soul, which were then, so far as were necessary for a Creature, perfect, with the infinite Perfections and

and Powers in the Essence of the *Aleim*, to discover, in a necessary Measure, Ideas of the *Aleim*, of their Actions, of Wisdom, Justice, Mercy, Love, &c. for a Pattern here; and, pursuant to the Covenant, for qualifying it for the Enjoyment of a future State, where those Perfections would be more evident, and the Subject of its Happiness, which in gross has been called the *Power of Reasoning*, which distinguishes Men from Brutes. And, it is to be observed, that the compound Name *יהוה* is not used till *Cap. ii.* where the Distinctions of Body and Soul, by way of Recapitulation, are shewed, to make the Soul, by giving *יהוה* to it, an Image; so something to take the Idea of *יהוה* and *יהוה* from; that which by the Word *יהוה* had *Lives*, having infinite duration for time to come, and Faculties to exercise it's Powers which it perceived. So, then, they were pleased to call the Soul an Image of the Essence, a Similitude of each of the Persons. And as the first Man was intimately acquainted with those Powers, in his own Soul, and had no other Being, under his Cognisance, from whence he could take any Idea of any such Perfections, of necessity he must take them from it. Therefore the Word *יהוה* enjoying the power of exerci-

ing such Faculties was added to *הו* that which *bees*, to give the highest Idea the Man had an Opportunity of coming at, and to give him thence a proper Value of his own Soul. This exercise of the power of the Soul was, in a great Measure, lost by the Fall of Man, became depraved, or depravity; which has made Men mistake the Original Idea and Object, against the usage of the Word in Scripture, during that State of Man. It was renewed, and perfect in the Person of Christ, is in a great Measure renewed here in true Believers, which is called *the new Man, the new Creature*, &c. and will be perfectly renewed in them hereafter. Wherever *הו* in the State of fallen Man is applied to the Actions, or State, of the Soul, it is construed *Pravity, Perverseness, Contrition*. When 'tis applied to *Rule* as *Gen. xxvii. 29. Neb. vi. 6. 'tis exercising Power*. Once which only could be proper in a Question *Eccles. ii. 22. For what hath Man?* *M. — Arab. to will, love, covet, desire*; thence the Noun, the Will, Appetite. *הו* which is a deflection of the Root, applicable to Matter, is *Riches*, &c. The Particle *הו* applied to the Mind is *Woe, Lamentation*, &c. Though the Faculties of the Soul, in this State, be depraved, the Faculties of the

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the Essence did not change; and, when the Faculties of the Soul are rectified, the Image, the Similitudes, will be, as at first, with Improvements. *Herm. Witfii de Oeconomia Fœderis.* p. 17. Num. I. "The Image of God, even that which is renewed in us by Regeneration, consists in the *absolute Qualities* inherent in the Soul, which are a sort of resemblance of the Perfections of God: But the right to Life is only a Relation. II. The Image of God consists in something which is in Man either by the First or the New Creation, &c. *Eccles. Anted.* p. 105. The subject of the Image is the Soul with its Faculties. The Faculty of the Soul is the *Understanding*, which shines with the Light of the natural and spiritual Things which were to be known. In that Man is said to be made after the Image of God, it is spoke of the inner Man, where Reason is and the Understanding, &c. p. 108. § 2. The Will was inflamed with a pure Love towards God and Man. *Eph. iv. 24.* The Apostle exhorts, *be renewed, and put on the new Man, which after God, is created in Righteousness and true Holiness.* p. 120. The Soul and Body of the first Pair were infected with the Sin of Ignorance and Malice, so that the Children which were born of them shared

shared the same Corruption. *Gen. v. 3.* hints at this *Κακοτεχνία* or *Corruption in the Children*, for it is said that *Adam*, the great Father of all, begat a Son, not in the Image of God but his own; as therefore God was the Author of his own Image, which he stamped on the first Man, *Gen. v. 1.* and would have had it propagated naturally in his Children that should come after him. *v. 2.* So *Adam* is the Fountain of his own Image, which was as corrupt as possible, in the Prototype and Type. *v. 3.* *St. Paul* has clearly expressed both these Images, *1 Cor. xv. 49*, where he distinguishes between the Image of the Earthly and Heavenly *Adam*, which we shall have born in their turns." As I have shewed that when *אד* the Name is added to *יְהוֹבָאֵל* it is always, both in Scripture, and by the Apostates, the Person of the Messiah; so, besides *אד* giving the Idea of the Faculties in the Essence, and each of the Persons, Christ had the *אד* the Essence, and *אד* the Faculties of his human Soul, in perfection in his Person.

Gen. i. 1. *אֶרֶץ* has been unjustly construed, *In the beginning*, and has justly occasioned many Objections. The Root *אֶרֶץ* is *Head* of the Body, the Head Interecessor, plural the *Heads* of the People. 'Tis variously deflected: when applied to
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Time 'tis always *עוֹלָם*, and *עוֹלָם* always, to whatever the Prophet is speaking of, is *chief* of Sons, of Princes, of Dominions, of Nations, of People, of Cattle, of Fruits, of Stores, of Gifts, of Oblations, of Sacrifices, of Ointments; so, of Wisdom, Strength, Power, Rule; and all the Perfections in the Essence of those Persons, for they are inseparable; so, of Actions, Ways of *לֵךְ* the Irradiator. So *Job*. i. 1. speaking of the Essence *בְּאֶחָד* in the chief Essence. *Pug. Fidei* 559. "First the LXX, let their own Talmud be appealed to, omitted many things in their Translation for King *Ptolemy*, and altered a great deal — In the Treatise called *Megilah* — and they writ or translated it so (for King *Ptolemy*) *Gen.* i. 1. *Ο Θεός εν αρχη εποίησεν*; *God in the beginning created*, lest if they had said, *In the beginning created God*, *Ptolemy* should have thought there had been two *Beginnings*; The first word speaking of one Creator and *Aleim* of another. Says the Author of *Tosaphot*, then *v. 26. Let me make Man, &c.* lest if they had translated it, *let us make, &c.*" And so, of many such, where several speak to themselves, and no other, *let us* must be plural. *Gloss.* 663. 1. "*When a Verb singular is used with a Noun plural that signifies*

An Dominion. But the Enallage here is rather in the *Noun* than in the *Verb*. See *Tract.* 1. cap. xxv. 2. *When a Verb singular is used with the plural Name of God* עֲלֵינוּ, as in many Places, but there is something mysterious in it, for it implies that great Mystery of the Plurality of Persons in the divine Essence. The Plurality of Persons by the Noun being plural, the Unity of Essence by the Verb being singular. And it comes under this Head, what we meet with, *Jeb xxxv. 10*, the reverse of the above, where the Noun singular *יְהוָה* is construed with a Participle plural, *וְיָצַק יְהוָה אֶת מְכֹרֵתוֹ*, God my Makers; where the Unity of the Essence is shewn by the Noun being singular, the Plurality of Persons by the plural Participle. But if a Verb plural be used with עֲלֵינוּ as *Gen. xx. 13*. cap. xxxv. 7. *2 Sam. vii. 23*. or with an Adjective or Participle in the plural Number, as *Deut. v. 26*. *Jos. xxiv. 19*. *Psal. lviii. 12*. *Jer. x. 10*. cap. xxiii. 36. &c. or which is to the same purpose, when a Participle plural is put with another Noun used for God, *Esa. liv. 5*. יְהוָה יְהוָה יְהוָה Thy Lords or thy Husbands, thy Makers, then the Plurality of Persons is more expressly pointed out. So many distinct Ways and different Phrases hath it pleased the Holy Ghost

Ghost to take to inculcate this sacred Doctrine." *Raym. in Pug. Fidei* p. 388. has collected vast numbers of senseless Shuffles, about this, out of the Writings of the Apostates. II. Item in *Bereschit Rabba minori* super illud Gen. i. ver. 1. "In the beginning created the Gods, or by a beginning God created, the Heaven and the Earth—says R. Itunä in the name of Bar Cappara, unless it had been written in this Manner it could not have been lawful to have said, *The Gods created, &c.*" and many more such. *Tela Ignea* 131. — says R. Jochanan, "wheresoever in the sacred Writings the Hereticks take shelter, an answer is presently had. They cite in proof of their plurality in the divine Persons the plural Phrase, *let us make Man in our Image*, but we have it afterwards in the singular Number, *and God created Man in his Image*. To this Rule of R. Jochanan's which he brings also *Lib. 2. de Arcan. Cathol. Verit. Galatinus* opposes his, where-ever in the Old Testament the Essence of the one God is hinted at, there is almost always in the same place a hint likewise of the Plurality of three Persons, and on the contrary, wheresoever the Trinity of Persons is expressed, there the Unity of the divine Essence is laid down also, lest from the Unity of God, a Trinity of Persons should

should be set aside ; or it should be thought there were more Gods than one, because there are more Persons. That so, on the one hand three divine Persons distinct from each other may be believed ; and on the other the Unity of God be guarded from Mistakes. Whether this be sufficiently certain to rely on, let others consider, I leave it undetermined." — The Holy Ghost, in this History, is describing *Jehovah*, and the Actions of *Jehovah*, (or a Person of *Jehovah*) the *Aleim*, (or of the *Aleim*) under the Obligation of the *Aleim*, of which one of the Chief was to create, or make the Substance of this System of Man, &c. So of the Unity and Trinity, *Pug. Fidei* 535. " And hence it was what our Saviour says, *John* x. ver. 30. *I and the Father are one*. Where St. *Austin* in *Tract.* 36. in *Joan*. Take notice of both words, *one* and *are* ; and so we shall escape both extreams. In that he says *one*, we get rid of *Arrius* ; and in saying, *are*, rid us of *Sabellius*. For if He be *one with*, then he is not different from him : If, *we are* then *Father* and *Son* ; for it is said *we are*, because what He is, I am also, as to *Essence*, not from *Relation*. *

* Christ was God and Man, and *Father* is a Title of each Person in the Trinity, so, *I* [the Man] *and the Father* [God] *are one*, which is saying he was God incarnate.

Alterations by Rabbies forged.

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The Apostates, Pythagoreans, &c. have played with, what they call, sacred Numbers. 'Tis worth observation, that in *Hebrew*, and all other Tongues, the number *Three* takes in every thing that can be said of Persons; each one of *Three* can say *I, thou, he, we, ye, and they*. In, or among, the chief Essence, or Powers, or Obligations, *He* the *Aleim* or *He* of the *Aleim* created, said let there be, called, blessed, &c. The Essence of these Persons is the Father of all Things, whom no Man hath seen. When any Thing, as *then* or &c. precedes, the Verb is placed often before the Noun. This Method of understanding *He*, or *I*, and putting the Name, or Names, after the Verb, is almost peculiar to the Essence, and Persons. The Verb is before, *Deut.* iv. 32. *The Aleim created Man.* *Exod.* xii. 28. so *Gen.* i. ver. 27. the Verb is before, and after, *Aleim*, 2. 4. in the Creation of them, in *the day that Jehovah Aleim made the Earth and the Heavens.* 6. 7. and *Jehovah said, I will destroy Man whom I have created.* The Participle has the Name before, as *Isa.* xl. 28. xlii. 5. xliii. 15. *The everlasting Aleim, Jehovah, Creator.* So the Noun xliii. 1. xlv. 18. *Jehovah who createth (a participle) — He*

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is *Aleim*. xli. 20. Borrowed Names before and the holy One of Israel created it. *I*, understood of *Jehovah*, long before xlili. 7. So in *Psal.* lxxxix. 13, 48. *I*, with *Jehovah*, before, *Isa.* xlv. 7. 8. So xlv. 12. *I*, behind the Verb *I*, before, liv. 16. before Participle lxxv. 17, 18. So Passive *Psal.* xiv. 7. *Malach.* ii. 10. Did not one Irradiator create us? Names far after Participle *Amos* iv. 13. concreting the Spirit — *Jehovah Aleim of Hosts his Name*. The Apostates make excuses for perverting these Texts, but will not repent. This History has another View, to shew the Rise, Power, &c. of the Objects, the whole World then made *Aleim* the Names, and the Earth, and אֵת הַתַּיִם—the chief, and most potent of their Emblems, all other Creatures, and Man; to bring them back to the true Object. These *Aleim* who created, were, in despite of Shuffles of the apostate Jews אֱלֹהֵי אֱלֹהִים, not God of Gods. The End of all was, that *Jehovah* should be their *Aleim*.

I must, for the present, pass what is between this and the Manifestation of the Covenant, by the Cherubim, &c. and supply what is defectively mentioned, and add what is necessary from Scripture, or human

human Authors, to confirm or illustrate each Article of the whole. When *Gen.* iii. the Earth, Paradise, and every thing in it, were cursed; and *Adam* was sentenced to till the Ground, and to die the temporal Death; that superseded the Institution of the Tree of Lives, as it was the Emblem, all Power which it had to give eternal Life; the Death of his Body was absolutely fixed, without any Condition or Reserve. *Coquii Phisol. Sacra*, p. 42. "But the Tree of Life was a Sign and Seal of an Heavenly eternal Life, promised to *Adam* on the Covenant of Works, upon Condition of persevering in Obedience. *D. Pareus* in *Gen.* p. 651. As many as would be saved are obliged to ask Life of Christ. The Tree of Life, was a Symbol of eternal Life. The Life being forfeited, the Symbol of Life was also forfeited." *Adam* shewed Marks of Repentance, and Faith in the Promise, but wanted help to make it effectual, and wanted Light to see how it was to be effected. He was as one of the *Aleim*, who was to become Man; so far mortal, liable to know good in Assurance here, or Enjoyment hereafter, or Evil of Affliction, Trouble, and Death here. And as *Adam* was upon Terms of Salvation, and God willet not

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the Death of a Sinner, but rather that he should return, believe, do his Part, and live; therefore, I must rectify the Construction of the Adverbs *לעולם* and *לנצח* v. 22. which they make *nunc ne forte*, a Prohibition, a Negative, which prohibited the Means of eternal Life; because, rectifying it destroys the Purport of all the Jewish Forgeries, and puts an end to the Disputes about Predestination, which have disturbed the Church, formed most of the Sects; shews what was the then only Means of recovering eternal Life, and shews, that Man had not forfeited, or lost the Power of coming into the Terms proposed; which I cannot forbear mentioning, though it be not in my Design to illustrate it now. *לעולם*, yet, by and by, at length. *Loescher de Caus. Ling. Ebrææ*, 420. *לנצח* the Action of a Person in doubt. *Nold. Concord. Partic. Hebr.* p. 748, 802, 1060, 1199. *fortassis, perhaps.* So, at length, possibly, he may exert his Power, and lay hold also of the Tree of Lives, and eat, and live for ever. *Pareus, ibid.* p. 651. "The Tree of eternal Life is Christ, from the words, *lest he eat of the Tree of Life that he may live for ever.* Therefore let us who desire to live for ever eat Christ by Faith, who is proposed to us," (I must insert, at that

that time they were to eat of the Sacraments, proposed to them by the Covenant, as we are now) "in the Gospel and Sacraments." This shews the Means and the manner of our Salvation, excludes the Sufficiency of Penitence, of our own Merits, or even of the Types; as *ibid. Pareus* shews at large, p. 647. I shall cite the Questions. "What need was there of the Promise of a Seed, and bruising of the Devil, if Man could have delivered himself? What need of Christ's Satisfaction, if Man's Repentance had been a fit Satisfaction? What need of Christ's Merits, if Man could of himself alone have merited Life?" As David's Sons were Intercessors to him, so the Son of *Jehovah* to him; Christ was the eldest Son, who was to redeem his Brethren, and avenge the Blood of those whom *Satan* had seduced, and made subject to Death. The Crime of Idolatry is not that which People take it to be: 'tis not setting up other Beings for Creators or Rulers, but for *Aleim*, those who are to redeem us, &c. Whoever pretends, by any other Agents, to save himself; or, by his own Actions, to save himself, sets up those Agents, or himself, for *Aleim*; so has other *Aleim*: breaks the first and chief Commandment; is guilty of the

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highest Species of Idolatry. If it be by his own Means, as the Case is now, is not guilty of voluntary Humility, worshipping of Angels, or, &c. but of absolute Idolatry; heightened with, if it be possible, a more malignant Crime, the highest Degree of Pride; for which the Angels became Devils, and were not admitted to Repentance. Ver. 23. *And Jehovah Aleim sent him forth, and ~~was~~ removed to the Outside (the Suburbs) the Substance of the Man, and He (Jehovah Aleim) will inhabit (then inhabited) ~~from~~ from the first Place, (from the Throne in Heaven, or if it was exhibited in Eden, from thence) at the Garden of Eden, the Cherubim, † &c.* As the Substance, which was shadowed under this Exhibition; was, that the Essence was to dwell among Men, converse with Men, give Laws, &c. so, the Essence, in some manner, emblematically, was to dwell in these, and thence converse with Men, give Responses, Laws,

† Removed the Cherubim from the first Place they were exhibited at, and dwelt in them at the Garden of Eden; into which they seem placed as the Entrance; and so Adam could not go into the Garden but by these Figures, i. e. not into Heaven but by what was here represented.

&c.

Ec. The Figures of these had the same Form downward, in Families, and in the *S. Sanctorum*. And, as the Heathens carried Figures of these off with them, they supposed the Essence of their *Alem* dwelt in those Figures, and in all the Abuses of them, even to the smallest, had Power to act, give Responses, &c. *Herm. Witfi Egypt. p. 127.* — Even the *Pseudus* — *Mercurius* not denying this: for when he had said, as it is in *St. Austin de Civit. Dei*, that his Ancestors had erred much, being ignorant of the nature of the Gods, and not minding divine Worship and Religion, had found out the Art of making Gods, to which Invention, says He, they added *virtutem de mundi natura convolvientem, eamque miscentes*, because they could not make Souls, they called forth the Souls of Demons or Angels, and put them into their Sacred Images and divine Mysteries, by which their Idols had the Power of doing good or hurt. — *Marfilus Ficinus*, in the Book, *cap. 13. de vita Cael. prod. Trismegistus* says the *Ægyptians* used to sow up Images out of certain Materials, and at proper times put the Souls of Demons into them. — *Jamblicus* said that that sort of Puppets, were Images full of a divine Essence; but *St. Paul* tells us that those

Gods were evil *Dæmons*, 1 *Cor.* x. 20. *Cyprian* therefore is right (*de Idol. Vānit.*) These impure Spirits lurk within the Statues and consecrated Images; these inspire the Breasts of the Prophets with their Influence. And *Mercer* speaking of *Laban's Theraphim*, there is no doubt, says he, but the Devils gave Answers by these, as well as by the other Idols of the Gentiles: for we know they could not have spoke else, having no Organs naturally. *Spencer de Leg. Heb.* p. 535. *Origen* against *Celsus* lib. 3. — And when the neighbouring Nations round about, according to the Custom of their Countries, thought they had Answers and Predictions from what they then esteemed Gods — *Spencer* p. 794. The Apology of those Gentiles whom *Arnobius* represents as pleading for themselves, is to the same purpose. We do not think the Statues of Brass, Silver, or Gold, nor any thing else that the Images are made of, to be of themselves Gods, or esteem them the Deities to be worshipped; but we worship those Beings in them, who are induced to come and dwell in these Images, the Work of our Hands, from their being consecrated to them. — *V. S. Aug. de Civit. Dei*, lib. 8. cap. 23. *Trismegistus's Theology*, that the
Statues

Statues or Images were the Bodies of the Gods who were compelled by certain Magic Ceremonies of Consecration to dwell in and animate those earthly Bodies. — *Id. Trismegist. cap. 9. in Asclepio* — he says, Dost thou see, O *Asclepius*, those Images; Images animated, full of Life and Spirit, which do such great things; Images that predict things to come, &c. *Pierius Hierog. Hori Apol. Comment. p. 36.* The *Ægyptians* for a Certainty, and after them the *Arabians* had great Confidence in Statues and Images, those especially which were made by Astronomic and Magic Art, that they thought the Spirits of the Stars were enclosed in them. By the Spirits of the Stars some understood the wonderful Powers of the Gods; others the *Dæmons* that were Attendants upon this or that Star; The Spirits of the Stars, however, whatever they are, they thought were put into the Statues and Images, and to take Possession of them, as the Devils sometimes do of the Bodies of Men, and speak, move and do Wonders by them. *Parker. Tentam. p. 299.* As in the Bible itself *Σῶμα* often signifies Essence and not Body, and is spoke of things that have no Body, as *Col. ii. 11. The Body of the Sins of the Flesh*, i. e. the Sins of the Flesh. There

is the like expression, *Rom. vi. 6. So Col. ii. 17. سای Shadow, and סומא Body* are opposed, and ver. 9. *In him dwelleth all the fulness of the Divinity bodily, i. e. really, substantially, or truly, as opposed to the shadows of the Mosaic Law. Austin, in him dwelleth the fulness of the Godhead bodily, because in the Temple it dwelt Shadowily. As סומא in Hebrew signifies in the first place Strength and Firmness, and then bodily Solidity, which is the Foundation of Strength, and again, Substance, both incorporeal as well as corporeal, or any thing which is not a void, for the Rabbins, because they think the four-Letter-Name denotes the divine Essence, call it סומא the Name of Substance.* As in all other Cases, where the Trinity is concerned, besides pointing the Text falsely, these Apostates constitute other Words to serve their purpose, they will not let it be *Yehovah Aleim* will dwell, but they form a Noun singular, from the Verb, as — *I will place* שפנתי — *so place* שפנתי *my Presence, as you may see in Glassius, p. 1156. & Buxt. Arc. Rad. p. 128.*

The Objections that are made, against God's doing this, or the Devil doing that, have not been made by Men of the greatest Learning

Learning and Sense, but generally by the most ignorant. It does not appear, that Satan was the wisest of the Angels, but that he was the proudest and the ignorantest. He, who cannot read these Descriptions, and so knows nothing of the Power, or Justice, or Goodness of the *Aleim*; nor how far it was just for them to permit Satan to act, can immediately make a Jest of the Divine Presence attending a Figure, or an Image; of the Devil's entering into a Serpent, into an Image, possessing Men, &c. when his Power is taken away. Where is the Wonder? They are doing what he did, opposing the Methods taken for the Salvation of Men. 'Tis nothing but the old Proverb; Satan may say, Ask my Fellows if I be a Thief.

As the Text expresses that *Jehovah Aleim* inhabited the supernatural Exhibition, the *Cherubim*, at first, as they did the artificial ones after, we cannot doubt, but that it was to the same Purposes, and at least as effectually. And we need not be at a loss to know how the minuter Circumstances of Order, Time, &c. which were not exhibited in the Figures, were settled, when they were ready to give Directions, and, in any Doubt, Responses, by immediate Voice to the Person,
who,

who, for the Time, or at the Place, was Priest. They, and the *Theraphim* gave Answers, tho' the latest *Theraphim* gave false ones. So the true ones, besides what was exhibited in the Figures, by Voice, kept the Way to the Tree of Lives, and this Species of Presence in them answered all the ends of Religion to Man, as well as if the real Persons had essentially dwelt there. I must shew that Christian Writers have supposed there was some such Presence. *Eccles. Antediluvian.* p. 10. § 6. "The name of the Church which was before the Flood, is, The *Face of Jehovah*, *Gen.* iv. 16. which words we think deserve to be taken notice of; for there is nothing in the Scripture spoke by accident or without design, but every Syllable, every Speck contains a Treasure in it, if you will take Chrysostom's Judgment, *Hom.* 18. in *Gen.* f. 107. or as the *Hebrews* speak, There is not one Letter in the Law, on which Mountains do not depend. *B. Luther* explains the Phrase (The *Face*) of the visible Church, *Enar.* in l. c. *Gen.* f. 89. He understands by it *those things by which God manifests his Presence to us.* So the *Faces of the Lord in the Old Testament were the Pillar, Fire, Cloud, Mercy Seat.* In the *New Testament, Baptism, Supper of the*
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Lord,

Lord, Ministry of the Word, and the like; by these God shews us as by a visible Sign, that he is with us, that he takes Care of us, that he has a regard for us. From that place therefore, in which God has declared himself present, where Adam sat as High Priest, as Lord of the Earth, thence did Cain go out, and came into another place, where there was no Presence of God, no visible Sign, which he could comfort himself with, that God was present with and regarded him. Compare Ps. cxlii. ver. 3. and what Brent has remarked on Jon. i. 3. Chytræus and Lyser. in Adam, on Gen. iv. 16. Selnecc. ad l. c. Erasmus Marb. ad b. l. Gesner h. l. Fagius in not. 16. ad Paraphr. Gen. iv. says thus, Cain went forth from that place, where the Lord had met him, where the Church was then, and the Assembly of the Religious met for divine Worship. And in Exeget. ad Gen. i. c. p. 140. he writes much the same. D. Gerbardus ad l. c. Gloss. Rhet. S. § 104. of the Papists I shall cite Toraniellus Ann. M. 130. § 7 f. 63. Cain, says he, went out from the Face of the Lord, i. e. from that bodily Presence, in which the Lord appeared to him to sentence him; or from that Land in which the Lord had sometimes manifested himself, and accepted the Sacrifices Men offered,

offered, and had talked with them some how in some bodily Appearance. And *Boulduc* of the Church before the Law, lib. 1. c. 2. who from the Word *מִזְבֵּחַ* *Gen. iv. 3, 4.* concludes there was a fixed place, like a Temple in the open Air, at which they used to meet for divine Worship and Sacrifices. To do any thing in the Face or before the Face, or, before the Face of God, or, before God; is to do it in the Temple, or Tabernacle or place where the peculiar Presence of God is; thus be, *ibid.* p. 25. Our *B. Luther* observes, *Enar.* in *Gen. iv. f. 7.* and often in other places, and from him *Chemnitzius—Chytraeus—Lyser*, that God out of his superabundant Grace, according to his word had always appointed some outward and visible Sign of his Grace, that Men being taught by the external Sign and Word as by a Sacrament, might be the more sure that God did regard and was mercifully inclined towards them. That Sign before the Flood was the Sacrifices burnt by Fire from Heaven. *Adam* laid hold of God in the Promise given him, *Gen. iii. 15.* and in calling upon him, looked at that Work of God *the bruising the Serpent's Head*, because, when according to the Sentence of God (*in the Day thou eatest of the forbidden*
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den Tree, thou shalt die) they should have been immediately destroyed, yet thro' the Intercession of the Son of God, whom he adored and by Faith acknowledged in the Sacrifices kindled from Heaven, he yet lived, He, his *Eve* and his Children, and was preserved by God, *ibid.* p. 99. The Sacrifices were Pictures to remind Men of the Sacrifice of Christ then future, which was to appease the Anger of God and merit Remission of Sins. When *Abel* saw the Lamb burnt, and that by a Fire sent from God, he understood another Lamb to be represented by it, namely the Seed which which was to come. *Clytr.* in *Gen.* f. 267. — *D. Lyser* — he appointeth himself a Priest, because he signifies that he will be the Sacrifice by suffering and dying for the Sin of Man, to satisfy the Justice and Truth of God, which he puts us in Mind of, by the wounding of his Heel. He made himself also a King, and manifested himself such by destroying the Power of Satan, and delivering his Subjects among Mankind. *J. Cocceius ad ult. Mosi*, p. 28. *Obfer.* V. § 123: — for they thought those Spirits put on the Statues, as Bodies, and dwelt in them, and chose to be worshipped in them, because they were dedicated. *Vid. Augustin. de Civit. Dei, lib.*

lib. viii. 23. Grotium in explic. Decal. in fol. p. 32. lin. 20. & c. xlv. 45." He *Jehovah Aleim*, will inhabit *אֵל עֲרֻבִים* the Substance of the *Cherubim*. The Antients tell us, as I have hinted, *M. P.* part 2. p. 281, and 289. that all the chief Mysteries were comprehended in the Letter *כ* caph (from which, and such, the Fools took their *Cabala*) this Letter signifies *fi-cut*, a Representation, which the Antients, before Letters, used in imitation of this, * &c. and which the Moderns have called a *Hieroglyphick*, and sacred Figure, and that way of expressing Things *Hierographicks*, that is, Images which exhibited the divine Persons, Powers, and Actions: Here, a Representation of the *Rubbim*, their Mode of Existence, and the chief, and only, Action which comprehends Religion. As the Covenant, or the Law, was exhibited, or published, at first Hieroglyphically, or Typically, we must shew what Men thought they exhibited, and whence they had them. *Hori Apol. Hierogl. p. 2. (in Pier. Hierogl.)* Hieroglyphicks are sacred and secret Records, by which various things, even things not the Objects of the Senses, were represented, not by *Letters*, but by graving the Figures of animate and

* Viz. of this Figure of the *Cherubim*.

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inanimate things; the *Ægyptians* among others were famous this way. *Brun. de Imag.* p. 6. *Cyrillus* lib. 9. against *Julian*, they say there were some among the *Ægyptians* who wrote in *sacred Characters*, who engraved Writings on the Temples, and the Obelisks; they did not make use of the common Letters, but Figures that imaged out the natures of things, and contained a secret kind of Knowledge for the wiser sort. *Abr. Transf. Lib. tert. de symbolis*, &c. P. 1. b. Hieroglyphick is sacred Sculpture or Engraving, which was not to be used in common, only by the Priests, who were called Sacred-Writers, saith *Suidas*, but let none think the *Ægyptians* had no other Letters. *Alexander Farra* thinks the *Ægyptians* got that *Hieroglyphical* Learning from the captive Jews; *Plotinus* tells us the esteem it was in, in his Book of *Intellectual Beauty*, and *Jamblicus* also in the *Mysteries of the Ægyptians*. *Imag. Deorum* p. 3. There were *Mercury's* Pillars full of a sort of secret Learning, relating chiefly to *Cœlestial Matters*, engraved with the Figures of several Animals, Plants and the like. These Letters which they call *Hieroglyphical Letters*, the Priests, who among them can't but be very learned, explained, not to all in general, but to the most worthy, such

such as *Pythagoras, Plato, Democritus, Eudoxus*, who for this reason travelled into *Egypt. Ibid. p. 13.* They often shewed by the Statues of the Gods, what they wanted, or had received of them; for sometimes they set them up in Consequence of a Vow, which was almost always recorded in the Name they gave them, but the principal and most proper ones were those, which best express by their outward Figure their Nature, and the Effects which were thought to proceed from them. Nor were the Images of the Gods always formed so that every Body could understand the meaning of them: for the Religion of those times, vain and false as it was, had sanctified it into a Law, that the Knowledge of divine Things should be with the Priests alone. Every Body else almost, the Enquiry into them being forbidden, were contented to believe as they were directed." *Pet. Texel. Phœnix, p. 155. Clem. Alex.*

— Those who are taught by the *Egyptians* — secondly, the *Sacerdotal*, which they who write of sacred Things make use of. The last, *Hieroglyphicks*, i. e. sacred Writing which is engraved; one sort of which is expressive by the first Elements, or speaks plainly and properly; the other symbolical, i. e. represents by Signs: and
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of the Symbolical kind, one sort describes by Imitation." *Witfi Egypt.* p. 311. upon setting up the Calves: "He seemed by it to aim at keeping the Minds of the *Israe- lites* at Home by some visible Sign, which should be a Memorial of the invisible God, and Instrument of his Worship; *Mayerus Philol. Sacr.* p. 304. Others finding that this doth not do, fetch it from כר like and כר, and will have *Cherub* to be like a Rabbi, i. e. like one wise, powerful, honourable, and glorious; *Cornelius a Lap.* recommends this in his Comment on *Exod.* c. xxv. fol. 540." Notwithstanding this, and other Shuffles I have cited, the Apostates in their Writings apply כר to *Jehovah*, as cited above, from *Pug. Fidei* 394. and in *Buxt. Arc. Fæd.* p. 132. The Word כר is plural masculine, notwithstanding it has feminine *Rubboth*, as *Shemim Shemoth*, *Malacchim Malacboth*. The Worshippers of the Names always called them *Rubbin*, as I have shewed in the *Names and Attributes of the Trinity of the Gentiles*, and the Images *Rubbin*, *Teraphim*, *Seraphim*, *Aleim*, or &c. for if they had called them *Cherubim* it had been owning that the Names were not, as they called them, *Rubbin*, but, *sicut Rubbin*,

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Representations. They were *sicut Aleim* as well as *sicut Rubbim*; but that did not express that they took that Name at making the Covenant; the *Philistines* called them *האלהים האדירים* *The illustrious Aleim*, but retaining the prior Name preserved the memory of the Oath.

The Cherubim had not, that appears, nor needed, any Divine Appointment to renew or restore them, after the Flood, nor after the Confusion, till *Moses*. The Families who believed that they represented the *Healers of their Moladies*, did what was appointed at first, kept the Emblems in their Families, as *Laban*, and his Daughter *Rachel*, who stole them to preserve the Memory of the Issue of *Jacob*, which her Sister † *Leah* produced; and though they have been represented as Idols, yet *Jacob* says, *Genes. xxxi. 32. With whomsoever thou findest thy Aleim, let him not live.* And it appears, *ibid. 35.* that there were several Sets of such in *Jacob's* Family, and that some of

† *Leah* bore *Judab* who was a Type and Progenitor, so *Rachel* kept the Images of the *Cherubim*, in which Christ's Birth was recorded, for the same Reason that all other Christians then and long after, as well as before that, had them.

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them were strange *Aleim*, either to another Object, or of another Figure; and other Representations to the same purpose, which *Jacob* took from them, and buried; why he did not preserve the Substance of them, which, 'tis likely, was Gold, deserves Consideration. Though there were Precepts in the written Law, to prevent future Abuses, and confine the Use of this Figure, &c. to one Place, yet *Micah*, at a time of Confusion, when they had no Rulers, set them up in his House; and the *Danites*, who settled far from *Shiloh* or *Jerusalem*, stole them, and set them up there, and kept them till the Captivity; and doubtless many others did so, when the Services were intermitted. Nay, even *David*, who was a Man, in that respect, after God's Heart, who had the Promise, that of his Seed this Person was to come, while the *Cherubim* were at *Kirjah-jearim*, had this Emblem in his House; though it, as 1 *Sam.* xix. 13, 16. had several Heads, and doubtless four, his Wife calls it *David* the Beloved; and this Word *Theraphim* is synonymous for *Cherubim*, for *Aleim*, &c. and is used so to the last, as appears in *Pet. Galatinus*, p. 366. by comparing 2 *Paral.* xv. 3. with *Osea* iii. 4. with

R. Hunnah, &c. and, though those in private Families might want some of the Appendages; which those had which were in the *S. Sanctorum*, and so were not really *Cberubim*, that does not change the general Design: and their being used by Unbelievers, as 2 *Reg.* xxiii. 24. *Ezek.* xxi. 21. or their being construed, *Pug. Fidei*, 378. the *Revealers*, or &c. *Cartwright* in *Genes.* p. 251. "*Kimchi in Radic.* (according to *Fagius*) writes, that the *Teraphim* were prophetic Images. LXX translate it by εἰδωλα Idols; *Aquila*, μορφώματα, Images, *Symmachus*, *Teraphim*. *Hos.* iii. 4. LXX puts δῆλος *Manifestations* for *Teraphim*. *Jerom* says *Aquila* translated it φωτισμός *Illuminations*. The *Chaldee* has it, *Discoverers*; *Kimchi* gives the Reason of that Construction, *because they foretold Things, in the opinion of those who believed them;*" which were Branches of the Design, does not weaken the Sense of the Word, but confirm it; because 'tis likely the Oracle did attend some, and was only pretended to attend others; as *Zech.* x. 2. I need make no Excuse for the modern Heathens making some of their Gods feminine, nor for the stupid Accounts they give us of their Names, or, &c. the Figures outlived the Confusion of Tongues, but

but their Worshipers had then lost the Knowledge of who they were, or what was meant by the Emblems. *Witsii Ægypt.* p. 37. "The *Theraphim* were small Images, much used in the oldest Times; set up in consecrated Chappels; which being enlivened by the Presence of some Spirit, often a wicked one, were wont to give oracular Answers; like the Lares and Household Gods. Which Account may be collected from *Gen.* xxxi. 19. & seq. *Ezekiel* xxi. 21. *Zechariah* x. 2. 2 *Kings* xxiii. 24." I must observe, that it does not follow, from 2 *Reg.* xxiii. 24. where *Josiah* destroyed the *Teraphim*, among the rest; that they had not been lawfully used before *Moses's* Law, or were not then used for Emblems of the true *Aleim*: but that it was not lawful then, to set up any thing, not even the Cherubim, out of the Temple. *Scarpio Symphon. Prophet. & Apost.* p. 212. upon *Amos* v. 26. and *Acts* vii. 43. that *Remphanis* was from רפא to *beal, restore*, from Variations in the Copies. *Remphan, Raiphan, Ramphan, Rephan*, as it is in the New Testament. *Raphan, Repha*, a Place of the Name *Rephan*, 1 *Maccab.* xxxvii. *Raphan* in *Joseph. Antiq.* lib. 12. cap. 12. *Rephon* in *Rufinus.* "Rephon

in the Chaldee Paraphrast, was a City in the Coasts of the *Ammonites*, which was said to have a tutelar God over it, called *Rempban*, or *Rephan*." There is another plural Word used for this Representation, viz. מראשתי which the Jews have endeavoured to evade, by construing them Pillows, &c. it seems that the מקום *Jacob* came to, *Genes.* xxviii. 10. was a Place of Worship, and that he took what he found there, or set up Stones, * v. 11, 18. for *Heads*, and in the Morning he calls it singular, a Stone. The Jews, to evade the Trinity, tell us, *Pug. Fidei*, 505. that

* A Place for the *Head ones* he worshipped to dwell in. The word is מראשתי *his Chiefs*, who were represented by the *Heads* in the *Gherubim*; they have supposed it was in the open Field that *Jacob* slept with his Head upon a Stone; but he was in a City, *ver.* 19. and the Place he slept in, *ver.* 16. a Temple or Place of Worship; when he had repaired, or re-erected the *Gherubim*, or sacred *Heads* he found there, he slept there in expectation of a prophetic Dream, which he accordingly had: There was a formal Way of consulting the Lord by Dreams, tho' the Manner and previous Prayers, Sacrifice, or any other preparatory Ceremonies are not mentioned. *Jacob* saw a Ladder that reached from Earth to Heaven, irradiated: the Agents *Jehovah*, or of *Jehovah*, ascending and descending upon it, as there always is an Ascent and Descent of the Light and Spirit to and from that, on, or round, which the Glory shines.

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the Stones were united, or become one: and he anointed them, or it, and called it twice מצבה explain'd *Psal.* lxxxii. 1. "The Aleim נצב stand in ערף the Testimony (the Place of Assembly, or the instituted Emblems) of אל the Irradiator, *Isai.* vi. 13. as an Oak or a Teil Tree, when they cast their Leaves, have מצבת in them, so the Holy Seed is the Substance thereof. The word מראשתי is used in like Manner, 1 *Sam.* xix. 13, 16. 1 *Kings* xix. 6. and *Jerem.* xiii. 18. say unto the King and Queen, humble yourselves, sit down, for מראשתיכם your Head-Ornaments (Headships) shall come down, even the Crown of your Glory." *Witsii Aegypt.* p. 145. shews, from Jews and Gentiles, in vast Numbers of Instances, that these מצבות were to the same purpose as the Cherubim, that God dwelt in them, &c. We find this Exhibition, *Isai.* vi. 2, 6. under the name of שרפים, which has also the feminine שרפות which signifies to Circulate, as the Names do in the Action of Fire; that is, as the creature call'd שרף goes without feet, flies without wings; and the name נחש which has been construed *Serpent*, and which was that which tempted *Eve* is a name for some Being, which was intelligent in it. These two are join'd *Numb.* xxi. 6. שרפים

עֲשֵׂה; and *Moses* was commanded *Numb.*
xxi. 8. to make a שֵׁשֶׁן, but he made a שֵׁן
 of Brass, or some Metal, which had been
 used for this purpose, and thence had ta-
 ken the same name, and set it up upon
 a Pole; in which doubtless, the Presence,
 in the manner it was in the *Cberubim*,
 presided, because it cured all who were
 bitten by those Serpents, and look'd upon
 it, as the real Presence does those, who
 look at Christ upon the Cross. *Buxt. Hist.*
Arc. Fæd. p. 459. "The History is
 very remarkable and famous, whether we
 reflect on the greatness of the Miracle, or
 the profound Mystery contained in it.
Moses relates it, Christ explains it in the
 Gospel of *John chap. iii. 14.* *As Moses*
lifted up the Serpent in the Wilderness, even
so must the Son of Man be lifted up, That
whosoever believeth in him should not perish,
but have eternal Life. p. 466. we read of
 this in *Bemidbar Rabba*, and in *Tanchumab*.
 — why did it please God to punish them
 by Serpents? God said; The Serpent was the
 first that from the beginning used an evil
 Tongue; (slander'd) and for that Reason
 was punished; and yet they would not take
 warning by him, but spoke the evil Tongue
 (Slander) against God; let therefore the
 Serpent the first Author of Calumny come,
 and

and take revenge of those Slanderers; as it is said, *he that breaks a Hedge, the Serpent shall bite him.* — *R. Bechai* — because they sinned by defaming and calumny, they were punished by the Serpent who was guilty of the same fault, &c. and whoso darts his Words against God, is punished with the bite of the Serpent. So in *Tzeror Hammor*, and *Aben Ezra*, *Abarbanel*, not because they murmured for want of Bread and Water, but because they spake against God and *Moses* without any Reason — out of pure Malice, despising the most excellent of all Food, viz. the Manna, and so sinned with an evil Tongue, i. e. Calumny and Detraction; and so became like the Serpent in this respect, who hurts and offends without any Advantage to himself, from the maliciousness of his nature, as our *Rabbins* teach us. All other ravenous Beasts attack and annoy, for the sake of the prey and their food, but the Serpent for no Reason, or Advantage to himself. Therefore, since the *Israelites* imitated the Serpents with their Tongue, he sent fiery Serpents among them, who bit them, as they bit with their Tongue. *R. Levi* the Son of *Gerson* writes to the same purpose, 479. why did God command, saying, *make thee.*

thee שרף a fiery or burning one, and in the performance of it *Moses* is said to have made נחש a Serpent? *R. Bechai* answers to it — *Moses* observed that God had a mind to say, that he should make a Serpent, but did not chuse to call it by its proper name, which is נחש, because נחש *Nachash* was the cause of Sin, and brought death into the World: Therefore he said, שרף, a *Burning or Fiery one*, using the Epithet, a Serpent being venomous and fiery, 483. *R. Levi*. The Children of *Israel* offered Incense to it, because they thought this Figure had מדרגה אלהית a degree of Divinity in it, because *Moses* made it, and therefore deserved divine Honour. For that reason he thinks they added, *which Moses made*. *Aberbanel* says the same."

As Satan enter'd into a Serpent, and thence is call'd that Serpent, to destroy Men, so the Son enter'd into Man, to redeem Men; and the Israelites burn'd Incense to this, till *Hezekiah's* time. Whether when the Serpent had bit the first Man the Emblem to cure him had been call'd by that Name, or, the Prophet used this name from the Idea of the *Names* in circulation, or because of their appearance like Fire, or they had that name from the occasion of their appearance, which was to presage the

the destruction of that place, which was by fire, may be disputed. The Author of the *Wisdom of Solom.* says xi. 15. The Egyptians worshipped Serpents void of reason. *Wigand. Corp. Doctrin.* p. 378. Seraphim, "from the brightness or splendor both of the Substance and also of the Gifts. *Isa.* vi. the Seraphim stood upon it. *Witsii Oecon. Foed.* 762. The Scripture calls these Serpents שרפים, which name is derived from burning." *ibid.* 763. *Rom.* viii. 3. Speaking of Christ, he came in the likeness of sinful Flesh. *Causin. Hori. Apol. Hierog.* p. 2. to describe κόσμος the World (the Machine) they draw a Serpent biting its own Tail. *Spencer de leg. Heb.* p. 889. that *Seraphim* signifies Fires burning or blazing, is known not only to the Masters, but their Scholars. Hence *Stuck. de Sacrific. Gentil.* p. 101. The ancient Egyptians worshipped Fires by the name of *Teraphim*, and under words parallel to *Seraphim*, *Suidas* interprets *Seraphim*, fiery, having fiery Mouths, or hot. If then *Seraphim* and *Theraphim* are the same words, different only in dialect, and the smallest Variation of sound, and *Theraphim* or *Seraphim* signifies burning, or inflaming, as *Urim*, Fires kindled or flaming, a Man may see with half an
I Eye

Eye that *Urim* and *Theraphim* are synonymous words and very near of the same signification, tho' at first view they may seem to differ so much in their Significations." *Joan. Olive in Marmor. Isac. p. 70. in Harpoc.*— "I stand upon *Plutarch's* authority only; that it is best to make *Osiris* and *Bacchus* the same; and *Osiris* and *Serapis*, so called after he had changed his nature, because *Serapis* is common to all. They who are admitted into the sacred Rites, know how *Osiris* is called. And again he says the same, that *Horus* the power which presides over the (Conversion) Course of the Sun, is by the *Grecians* called *Apollo*; but by others *Osiris*, by the *Egyptians Sotbi. Witfi Egypt. p. 28.* but it is certain that the use of such small Images is very antient in *Egypt*, which *Abenephis* cited by *Kircher* is very exprefs in. The *Egyptians* had Images in the shape of Boys, called in *Egyptian Serapes*, which they worshipped, and consulted for future and secret things; they used to burn Incense to them, and carry them with them to prevent misfortunes. p. 314. at least, if we may trust *Macrobius*, who, *Saturnal. lib. 1. cap. 21.* writes thus of *Serapis*, they join to the Image a Threefold Animal; whose middle Head, which is the biggest of

of all, resembles a Lion; on the right side rises the Head of a Dog, fawning; but on the left side is the Head of a ravenous Wolf. A Serpent encloses the Images of these Animals with his Fold; his Head turning round to the right Hand of the God where the Monster is seen;" the Figure of this is exhibited in *Chartar. Imag. Deorum.* 55. *Arbanasius Kircherus, Oedipi Aegypti Syntag.* III. cap. 5. p. 315. "Pignarius gives the Picture of a Stone, on which is engraved a Serapis, horned and radiated, carrying a Rod with three points, enfolded by a Snake." Exhibited in *Pier. Hierogl.* p. 324. *ibid.* 320. "Then the Image of *Jupiter Serapis*;" — with Accounts of the sumptuous Temple to *Serapis*. 591. "Nor need I repeat here what has been said at large on the significations of the triple Head, whether *Serapis* be the Sun, or *Jupiter*, or the Machine of the whole World, as the Oracle declared to *Nicocreon* the King of *Cyprus*, because this is all done already. *Gisb. Cuperi. Mon. Antiq.* p. 107. for 207. In *Lucerna apud Chisletium*, p. 1178. — *Serapis* accompanied with a Dog, a Monster with three Heads and three Feet; which has Candles burning in both Hands."

When, and long after, the Heathens deserted the Eternal *Three*, and made *Rub-*
bim,

bim, *Aleim*, of the Names Fire, Light, and Spirit, they retain'd the method of exhibiting the Persons, and the Covenant, by joining the Heads of three sacred Animals, and substituted each of them to the Name which represented each of the Persons; and, though they had corrupted and changed many things, they still retain'd, or preserv'd the Memory of the *Three*. Some had one, some two, and some three, and the Bull to the Fire, the Lion to Light, and the Eagle to Spirit: as these were us'd for the Names, thence *Javenal Sat.* xiv. "They adore nothing but the Clouds (*the Cloud above*) and the Deity of Heaven" (*the Cherubim*.) And thence the story of heads in the *S. Sanctorum*. And they also retain'd the Emblems of the Unity and Personality, by putting those three, or four, heads upon one body. The notion that their new *Aleim* would inhabit them, give responses; and the protection by the wings, the wisdom by Eyes, the cloud, the Irradiation, was common to both; so Sacrifice, Atonement, and all the services. *Pier. Hierogl.* p. 319. "When we put a head to the Image of God, says *Eucherius*, we mean his Divinity, which was before all things, and to which all things are subject. The same says *Jerom* in his Book which treats of what *Divinity* is.

is. The *Ægyptians* were got to that mad pass as to worship all sorts of heads, that they abstained from the heads and shoulders of Animals, thinking it an Offence to the Deity to eat them. *Witfi Ægypt.* p. 19. *Tacitus Hist.* l. 5. The *Ægyptians* worship most Animals, and compound Images. p. 25. And in the times following, in most magnificent Temples. *Strab. lib.* 17. — either no Statue, not however in human Form, but the image of some Beast. p. 56. *Mor. Nevo. Part.* III. cap. xxxii. — Several Species of Animals were sacrificed in those Temples, they placed the Images of them in; they fell down before them, and burnt Incense to them. p. 61. nor is *Moncaus's* opinion nearer the point, that *Aaron* made the Calf after the likeness of the Cherub, he saw God sitting on, when he appeared to the Elders, *Exod.* xxiv. 10. *Pierius*, 324, 325." So *Jupiter*, *Sol*, *Diana*, *Geryones*, each with three heads, and *Janus* with four — "*Plutarch* says that *Geryones* had many eyes and hands; and you may read in *Aristophanes*, that he had four heads, where he says of *Lamachus*, he would even engage four-headed *Geryones*." 629. *Hecate* is painted with three heads, "the left of which is a Horse's, the right a Dog's, and the middle

middle a Man's. Ibid. 636. *Cerberus*. The three Regions of Heaven, or the threefold power of God. *Voss. de Orig. & Prog. Idol. lib. 2. p. 228.* — *Horace lib. 3. od. 22. The Triple-formed Goddess; Chariclide* adds, *Three-faced*; as *Orpheus* in *Argon* calls her *Three-beaded*; and *Virg. Æn. 4. Triple Hecate*; the three Faces of the Virgin *Diana*. *Apuleius* calls *Proserpine*, *Three-faced*; and *Minucius* in *Octavio*, *Trivia* a Monster with three heads and a Multitude of hands. *lib. 9. p. 263. Diana* in human Form, with three heads, Whence *Virg. Æn. 4. The three Faces of Virgin Diana.* — *Three-formed* — having three Faces, or triple. *Lib. 2. p. 229. Servius* on *Ecl. v. 3.* although the power of almost all the Gods is represented by a three-headed Image: *p. 179. Zoroaster* called the one *Oromazes*; the other *Arimanius*; but the middle one between the two, *Mitbras*; so that the *Persians* call *Mitbras* the Mediator. *Mitbras* is also called by them the three headed one. And the sacred Rites are celebrated to his Memory under that name. *Lib. iii. p. 562.* Whence the *Persians* painted their God *Mitbras*, or the Sun, with the Face of a Lion; to this agrees what you read in *Plutarch*, that a Lion was sa-

cred to the Sun. *Bochart Geog. Sacr.* p. 393. cites a Description of one of their sacred Emblems from *Hesiod*, that the *Fathers* knew not what to make of it. "It had three heads, the cruel Lion's was one; the nimble Goat's was one; and the stern Dragon's was one; the Lion before; the Dragon behind; and the Goat in the midst. *Chartar. Imag. Deor* 224. *Mercury* was also painted with three heads." The Figure exhibited in the next page. *Witsii Ægypt.* p. 46. "It may be considered also, whether the Cherubim, which were the Furniture of the Ark, were not made from the likeness of some of the *Ægyptian* sacred Emblems. They allowed *Hempta*, the supreme Deity, which *Plutarch* calls *Emet*, many Assistants in the Government of the World; and out of these, four chief Counsellors, whom the *Grecians* call *Genii*; The *Ægyptians*, Companions of the God *Hemptba*, and Messengers always ready to execute their Commands. The first of whom *Horus*, in the Form of a Boy, is the Genius who is God of the sensible World. The second is distinguished with a Dog's Face, and is the most watchful Ruler of the *Anubic* or *Hermetic* Oeconomy. The third under the Form of an Hawk, whom they

call *Thaufus*, and signalized with *Hammons* Horn, was the Solar Heat, and Cause of Fruitfulness in the lower World. The fourth, a formidable Lion, was called *Momphta*, who presided over the Hy-læan World, or whatever is of a moist or watery Nature. Are not the Angels placed, under the Emblem of the Cherubim, as Attendants, in almost the same manner, on the supreme God, who is אלהי אמת the God of Truth, whose Throne is on the Mercy-Seat, the covering of the Ark of the Covenant, and faithful Executors of his Commands thro' the whole World, which what else were they but the Figures of monstrous Animals, representing the four differing Faces of a Man, a Lion, an Ox, an Eagle? as may be gathered from Ezek. i. 10. God chose the Face of an Ox, instead of the Dog's, and an Eagle's for the Hawk's, as being more comely, in other respects there was not much Difference; tho' I don't remember that any body has made the Observation. As they are not unlike in other respects, I would give you the Picture, which perhaps may give occasion to some, not useless Reflections. 154. Compare the Particulars relating to the *Genii*, the Attendants on the God *Hempta*, one of

of which was in the Form of a Boy, another had a Dog's Face, a third a Hawk's, the fourth a Lion's, with those of the *Cberubim*, whom God ordered to attend at the Throne of his Glory on the Ark. *Gisb. Cuperus*. p. 236. *Porphyry lib.* 3. writes that *Hecate*, who was called by the Names of a Bull, a Dog, a Lioness — *Addend.* 293. *Porphyry* writes that the *Romans* called some People by the Name of *Boar*, and so forth — nay in the same Book he tells us that the Gods had the Names of Animals given them, and that *Diana* was called a Wolf; the Sun a Bull, a Lion a Hawk; *Hecate* a Horse, Bull, Lioness, a Dog. *Vossius de Orig. & Prog. Idol.* p. 601. An Hawk in painting, from its Swiftness, as *Orus* relates, Book 2. ch. 15. denotes the Wind: *Gisb. Cuper.* p. 205. — we must pass to those who had three Heads — *Mercury* had three Heads; and *Diana*, or *Hecate*, was worshiped under the deformed Image of three Heads. 208. *Marcus Musurus*, calls *Janus* a three headed God. *ibid.* Monsters with three Heads which are to be met with in the Chifletian Collection. Namely the Head of a Lion in the middle, of a Cock on the right Side, of a Horse, on the left, connected with each other by

the Folds of a Serpent. In another place one may see the Head of a Horse with a Bough, of a Ram, of a bearded Man, and the Legs of a Cock, or of some other Bird, for they mean nothing else but the Sun, to whom all those Animals were sacred; and pertinent to this, no doubt, it is, that *Macrobius* remarks in his *Saturnalia*, that the *Alexandrians* joined the Sign of a three-headed Animal to the Image of *Serapis* or the Sun; he says, that an adjacent City to this same Part of *Egypt*, of which *Alexander* of *Macedon* was Builder, worshiped *Serapis* and *Isis*, and held them in wonderful Veneration; Nevertheless, he testifies, that all that Veneration was paid to the Sun under these Names, both when they fix a Basket upon his Head, and when they join to his Image the Sign of a three-headed Animal; which expresses by the middle, and that the greatest Head, the Effigy of a Lion; on the right Hand the Head of a Dog rises in a fawning Manner, but the left side of the Neck is finished with the Head of a rapacious Wolf; and those Forms of Animals a Serpent with its Folds joins together, its Head reclining to the right Hand of the God, which checks and holds in the Monster, which Circumstances *Albricus* the Philosopher hath

hath thus expressed in brief; under his Feet was painted a terrible Monster, which had the Body of a Serpent, and three Heads, namely a Dog's, a Wolf's, and a Lion's Head. Notwithstanding they might differ severally from each other, yet they met in one Body, having one Tail only, of a Serpent. *Euseb. Præp. tom. 1. p. 93.* For those were the august Deities of the *Ægyptians*, — *Porphyry* is Author — for you may see among them certain Images of an human Form upwards to the Neck, but resembling in Countenance sometimes a Bird, sometimes a Lion, or any other Animal, and others again resembling Men in the Head; but the rest of the Parts of the Body, sometimes below, sometimes above, exhibiting the Forms of other Animals — therefore the Lion is worshiped by them as God, and some part of *Egypt* themselves call a Province after its Name; *Leontopolites*, another Part is call'd *Busirites*, a *Bove*, from a Bull, another *Cunopolites*, a *Cane*, from a Dog. — they even meant this, that there were some Gods which delighted more in certain Animals than even in Men themselves, as the Sun in the Hawk. p. 678. *Xenophanes* — But they believe that Gods are born Men, and liken them to themselves in Voice, Habit, and

Body. And again, if a Bull or a Lion had Hands to paint with, and were skilled in human Arts, they would represent the Gods under the Likeness of a Bull, and a Lion."

I must shew that the Animals in the *Cberubim* were separately sacred Emblems, *Vof. de Orig. & Prog. Idol.* p. 632. "*Lucian* — afterwards mentions the Bull of *Memphis*, which was called *Apis*. Hence, says he, it is adored, and gives Answers by Oracles, and has Prophets. *Ibid.* 564. *Lucian de Astrol.* For *Apis* among them is an Object peculiarly sacred, and is the very Substance and Support of their Religion; and the Inhabitants of that part have likewise consecrated an Oracle; namely a Symbol of Divinity to resort to, when they consulted the Cœlestial Bull; *Id. de Physiol. Christiana. lib. 9.* p. 241. *Cæsar. Scaliger Exercitat.* cclviii. 1. As the Bull was formerly held in great Esteem and worshipped as a God by the *Ægyptians*, so is he now by the *Indians* of the Kingdom of *Cucbin* under the Name of *Tambaran*. *Id. de Orig. & Prog. lib. 1.* p. 112. From whence *Tibullus lib. 1. Eleg. vii.* calls *Apis* for Distinction sake, the *Memphian* Bull. And when the Inhabitants of *He-liopolis* had dedicated theirs to the Sun. *Ibid. lib. 3.* 561. Thus *Strabo* writes in the

the 17th — Above that is the Region of *Heliopolis*, where the City of the Sun is situated upon a large Rampart. The Temple of the Sun hath likewise in it the Bull *Mnevis*, which is kept in a sort of an Inclosure, and is by the *Heliopolitans* esteemed a God, as *Apis* also is by the *Memphians* — *Pliny* says, *Lib. 8. cap. 46.* The Bull is in *Ægypt* likewise worshipped for a God; they call him *Apis*. *Witsii Ægypt. p. 62.* *Pliny* — The Bull is in *Ægypt* likewise worshipped for a God; they call him *Apis*. *Mela.* *Apis* is the God of all People, — he is seldom born; neither is he born of Kine, but has a divine Conception of Celestial Fire. *P. 63; Plutarch de Iside* — then the Priests, while they perform other uncouth Ceremonies expose to View a gilded Bull in a black Linnen Covering, in Lamentation of the Goddess; for they look upon a Bull as the Image of *Osiris*. *p. 64.* *Strabo* concerning the City *Memphis* — It has likewise Temples, namely of *Apis*, who is the same as *Osiris*, where the Bull *Apis* is fed in some Chancel; when therefore not only a living Bull, but even the Image of one, and that too ungilt, shall be sacred to *Osiris*, the God *Osiris* and *Apis* may be the same. *Mayer Hierogl. p. 29. out of Diod Sic.*

— We will add, says he, even to these things which we have perceived were done in regard to the sacred Bull, which they call *Apis*; they bring a Calf into the City of *Nile*, where they feed it 40 Days, then leading him into a Ship cover'd over, having a goodly Apartment in it and bringing him to *Memphis* as a God, they place him in the Temple of *Vulcan*. *Vid. M. P.* part 2. p. 388. 504. *Voss. de Orig. et. Prog.* p. 501. *Suidas* in the word *αρχή*, without doubt from some ancient Writer — of Principality and Preeminence, one sort is natural, as that of the Lion among Terrestrial Animals, and that of the Eagle among Birds: But another sort is of Choice, as that of King, among Men. And *Oppianus* in his third *Kuμνητ.* ver. 62. calls the Lion a Doughty King, *Isidorus* also *Lib. 12. Orig. cap. 11.* the Lion in *Greek* and *Latin* is interpreted a King, as being the chief Prince of all the Beasts. *Ibid, Lib. 3. p. 561.* *Strabo* writes in the 17th — there are some Animals, that all the *Ægyptians* in general worship—the *Thebans* worship the Eagle, the *Leantopolitans* the Lion: *Kirch. Ob. Pampbik* p. 288. — The Lion therefore resembles the Sun in every Thing: In Colour he resembles the Light, in his Mane, the Rays, in the Brightness of his

his Eyes, the Brightness of the Sun, in his intense Heat, the scorching Heat of it; in his wakeful Vigilance, the unwearied Labour of the Sun, &c. *Arnob. Advers. Gentes. p. 196.* Among your Gods we see the stern Countenance of a Lion dawbed over with mere Vermilion, and called by the Name of *Frugifer. Andreae Alciat. Emblem. p. 822. Pont. Heracrides*—By the Lion, which is a fiery Creature, he means the Æther. *Pascal. Coronarum. p. 715.* I think Bulls may be ranked in a higher Class. For Helmets are fortified with their Horns; which very Circumstance, as well as what we have already mentioned, is a Symbol of Pre-eminence. *Sen. Ep. 91.* the Bull that degenerates, says *Seneca*, does not lead the Herd, but that that exceeds all the rest in Bulk and Breed; certainly both the Bull and Lion discover the King. But the Bull is a better and more significant Representative of a King, than the Lion. *Voss. de Physiol. Christian. p. 241.* the Lion was sacred to *Vulcan* among the *Egyptians*, on Account of his fiery Nature, as *Ælian* testifies. *ibid. 242.* the *Leontopolitans* worshipped the Lion, as *Strabo* says, *l. 17.* and *Ælian* fuller still, *lib. 12.* concerning Animals, *cap. 7.* where he gives this as a Reason for the *Egyptians* consecrating the
Lion

Lion to *Vulcan*, namely, because he is altogether of a fiery Nature; and because of that glowing Fire within him, Men can scarce look upon the external Flame that issues from it, without a Sensation of Pain and Uneasiness; and therefore they make the Sign of the Lion the Receptacle of the Sun; nay the *Egyptians* dedicated the Lion not to *Vulcan* only, but likewise to the Sun, *p. 232.* Hence *Statius Papinius, lib. 1. Thebaid.* — Where an old Scholiast upon that Poet says thus, But the Sun himself is represented having the Face of a Lion with a Tiara on his Head, in a *Persian* Garb, and holding with both Hands the Horns of a Bull: Soon after he subjoins concerning the Figures of Animals, the Sun curbs the Lion, and therefore he himself is represented with this Countenance; or because this God excells the rest in Divinity and Power, as the Lion does the rest of the Beasts, or because he is a fierce Animal." In *Imag. Deorum* by *Chartar.* the Figures are exhibited, *p. 47.* the Figure of a Man robed, with a Lion's Head, holding a Bull by his Horns. *Ibid. Voss. lib. 9. p. 275.* "the Lion was also dedicated to *Bacchus*; from whence the Head of a Lion was shewed at *Pergamus*, curiously wrought in Iron
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by *Tisagoras*, and dedicated to *Bacchus*, as it is in *Pausanias*, *lib. 10.* And also among the *Egyptians* 'twas dedicated to *Vulcan*, for his fiery Nature, as appears from *Ælian*, *lib. 3. cap. 53.* and also to *Mater Idea*, or *Berecynthia*, whose Chariot Lions drew. *Causin. Hor. Apoll. p. 20. §. 17.* and *Hoefschell. Hor. Apoll. p. 30.* But when they would represent Anger or Wrath, they paint a Lion, for this Animal has a great Head, and fiery Eyes, and Hairs spread all around in the Manner of Rays, like the Sun; wherefore they plant Lions under the Throne of *Horus*, that is, of the Sun, as shewing the greatest Similitude between this Animal and the God, *p. 22.* the Lion closes his Eyes while he is awake, and keeps them open while he sleeps, which is certainly a Sign of a strict Watchfulness; wherefore 'tis with great Significancy, that in the Porches of Temples they have painted Lions, who are there in the Place of Watch and Guards. *Causin. Observat. p. 187.* It was very customary, not only in profane but in sacred Matters, to paint or engrave Lions as Symbols of Majesty, and that not only in Temples, but in Thrones, Fountains and Sepulchres. *Pierii Hierogl. p. 11.* there are those (*Macrob. Lib. Saturn*

turn. lib. 1. cap. 20.) who by *Hercules* mystically mean the Light of the Sun. But seeing the Lion was dedicated to the Sun, 'tis evident what is meant by *Hercules* and a Lion—the Lion expresses the Force and Power of the Sun, whereby he procures himself Splendor, shining only in that Part wherein he is illuminated by his Rays. *Saubert. de Sacrific. p. 161. Strabo l. 4.* they taught likewise the future Resurrection of the Dead. So the God *Flintz* took upon him that Form, in which the Image of Death used to be painted. - But he was clothed in a long Cloak carrying a Staff in his Hand, with the tumid Matrix of a Sow: On the left Shoulder sat a Lion, by which they trusted they should at last be raised from the Dead. *ibid. 336. Cælius*, who was an indefatigable Man in perusing ancient Authors, and collecting Antiquities, asserts, that for the same Reason the Lion was formerly painted in Porches of Temples. *L. A. 13. 11.* And who hath ever imagined that the carved Work of Lions Heads on the Door-Posts of our Temples was the Work of Chance, Fancy, or for Ornament Sake only, not knowing that this is derived to us from the Custom and Usage of our Ancestors? *p. 591. Porphy.*
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de Abst. L. i. §. 25. Let the Eagle, the King of Birds, tour to the Height, unhurt by the Thunderbolts of which he is Armour-bearer. *Plin. ii. 55.* The Eagle was slain in the Imperial Sacrifice. *Capitolinus in Vit. Max. et Balb.* If there be an Imperial Sacrifice, there are a hundred Lions, a hundred Eagles, &c. slain.” *Vansleb's Present State of Egypt. p. 11.* “*Abusir*, or the old *Busiris*, worshipped a Calf. *Alexandria*, the ancient *Racotis*, adored *Serapis* of Stone. *Bassa*, or the old *Bubastis*, had for God a Lion of Stone. *Eida* adored *Serapis*. *Ischemunein*, which is the ancient *Hermopolis*, worshipped a Man of Stone—*Memphis* a Calf. *Atrib*, or the old *Atribis*, adored a Calf of Stone. *Semennut*, which is the ancient *Sebennis*, worshipped a Calf of Brass—I have taken all these Particulars out of an old Manuscript in Arabick, that I have seen in the Monastery of *St. Anthony*.” *Gisb. Cuperus, p. 236.* *Porphyrus, lib. iv. de Abstin.* has given us an Account of the Rise of what was called Transmigration; though he supposed it was the Souls of Men, it appears it was what they thought their Gods, which inhabited their Sacred Creatures and Figures. “He relates that a Transmigration of Souls was granted, and that
from

from thence in the sacred Rites of *Mitbras*, Men were used to be called by the Names of Animals, that the *μυσοι*, Priests, were called *Leones*, Lions, and the *Fæminæ*, Priestesses, were called *ὑαῖναι*, *Hyænas*, which they translate *Leænas*, Lionesses, and their *Ministri*, Attendants or Assistants were called *Corvi*, Ravens; and that in old Times the same Custom prevailed, and that some were called *ἀετοί*, Eagles, others *ἰερακες*, Hawks; which last Circumstance is pertinent to the Matter in Hand; and moreover this was transferred upon the Gods, and the same *Porphyry*, *lib. 3.* writes that *Hecate*, was called by the Names of a Bull, Bitch, Lionsess, *p. 241.* But whether Lions and a Triton were added for Ornament Sake, or whether they signified any Thing, is unknown to me? — That Triton was worshipped by the *Carthaginians* as a God. *ibid. p. 9, 10.* Neither do I suppose it was for any other Reason, that our *Harpocrates* was exhibited in a like Habit, in another Gem with a Star and Lion; for the Lion is an Animal dedicated to the Sun — *Macrob. lib. 1. Sat. Serm. c. 21.* — the *Egyptians* have consecrated an Animal in the Zodiac, in that Part of the Heavens where the Sun in his annual Course burns with the greatest Heat,
and

and in that very Place they call the Sign of the Lion, the Mansion or Receptacle of the Sun; with much more too long to be inserted. *p. 47. Joannes Macarius* — that he hath seen a Gem, in which a Man was represented with a Lion's Head, holding a Bucket, and squeezing a Serpent with the Head irradiated; which without Doubt had Reference to the sacred Rites of the *Egyptians*, and the Worship of the Sun; not unlike to another, in which a Lion holding a Trident, as it seems, with the Penis erect, bears a like Vessel, as it is in *Chiffetius*, *p. 50.* And *Gulielmus Cæterius*, Professor of History among the *Daventrienses*, was of Opinion, that pertinent to this was *Leg. 17. §. 9. D. de Act. Empti et Venditi.* It likewise appears that Signets, Columns also and Effigies, which used to spout Water, were Decorations of a Country Seat: For by the Word *Personas*, Effigies, this excellently learned Man thought that *Ulpianus* meant the Heads either of Eagles, or Griffons, or Lions; and that they were so called because they were concaved and hollow, like the theatrical *Personæ*, or *Larvæ*, Vizards or Masks. *Hoefschel. Hierog. Hor. Apoll. p. 181. Plut. cap. 19.* — And they worship a Lion, and ornament the Gates of their Temples with the Chaps

of Lions ; because the *Nile* overflows (as our Author asserts in the following Chapter) as soon as the Chariot of the Sun reaches the Sign of *Leo*, the Lion. *Pfanner Hist. Theol. Gent. p. 3. Athan. contr. Gent. p. 20.*—And the Lion, worshipped in other Places as a God, is not only not worshipped by the *Collimitans*, but is caught and slaughtered as a Beast, *p. 5. Octav. apud Minuc. Felic.* Ye consecrate Gods that are of a mixt Kind, between the Goat and the Man, and Gods that wear the Faces of Lions and Dogs. Don't ye worship the Bull *Apis* with the *Egyptians*, and feed him? Any of which Gods if any one kills, he is punished with Death." *Beger. Contemplat. Gemmarum, p. 18.* Lions upon Coins irradiated, and with Thunderbolts in their Mouths. *v. M. P. pt. ii. p. 489. 501. Allegor. Moral. super Apocalypse. p. 240.* "John had heard a Lion, and saw a Lamb; the Lamb was slain, the Lamb opened the Book, and the Lion opened it: Then the Elders say, worthy is the Lamb that was slain, to receive Power. Not to lose his Meekness, but to receive Power: That he may still remain a Lamb, and yet be a Lion: *Revelation c. v. ver. 5.*—*The Lion of the Tribe of Judah, the Root of David, hath prevailed*

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at the antient *Jews* thought so, from that Speech put into the Mouth of *Solomon* in the *Apocrypha*, *Wisd.* ix. 8. *Thou commandedst me to build a Temple in thy holy Mount; and an Altar in the City of thy Habitation; and a Similitude of the Tabernacle which thou didst prepare from the Beginning; i. e.* an Holy of Holies, an Image of the invifible Heaven, thy Tabernacle, made and prepared from the Beginning of Things. So that this Author fays almost what the Apostle doth, *Heb.* viii. 5. who calls *the Tabernacle, the Example and Shadow of heavenly Things, and the holy Things made with Hands, the Figures of the True.* But the Apostle and the apocryphal Author don't seem to have had this by a particular Revelation, but have gathered it from the antient Learning of the *Jews*; for so *Josephus Antiq. Judaic. lib. 3. cap. 5. p. 81.* explains the inner Temple,—The third Part of the Tabernacle, which was contained within four Pillars, and was inaccessible to the Priests, in some Measure represented the Heaven where God alone is. Next comes what *Philo* fays; The inner Parts of the Temple are Figures of Things that belong to the Understanding." *Herman. Witsf. Miscel. Sac. p. 429, &c.* and cites *Spencer's*

impudent Assertion, and says *inter al.* p. 436. "There must therefore be some other Reason, why he gave the *Israelites* an Ark with *Cberubim*, if the *Egyptians* formerly had any Thing of that Kind; and what probable Reason can be devised, but to instruct his People in the greatest Mysteries by those Signs? *Pet. Texel's Phoenix seen and heard.* p. 278. *Drusus* on *Exod.* xxiii. 31. p. 539. The Garden of *Eden* therefore and *Sinai*, were the same Place of divine Worship, but the Worship was not the same; for the Service there was liberal, filial, or rather conjugal, as I said; but here, servile, because Sin was not yet expiated; so it was unlawful to enter into that Garden *Adam* and *Eve* had been expelled from, and to approach the Son of God himself, sitting on the *Cberubim*; but they were obliged to stand at a Distance, all except *Moses*. *Exod.* xix. 12. 23. xx. 21. p. 280. He would give the *Jews* a *Viaticum* as it were, by which he would shew himself present with them, as he was present with the Patriarchs, and the first made Pair in such a Garden, sitting on the *Cberubim*, of whose Presence they might carry about with them most certain and evident Signs, that He was in the Midst of *Israel*,
as

as He had been in the Mount of God, according to that Saying of *Jehovah*, 2 Sam. vii. 6. *but have been walking in a Tent and a Tabernacle.* p. 282. 'Till in Mount *Sion*—at the *Jerusalem* which is above should appear another Tabernacle. *Jahn* i. 14. *Isai.* viii. 14. and the Temple to which the Lord should come. *Mal.* iii. 1. *Job.* ii. 20, 21. in which should dwell *all the Fulness of the Godhead bodily*, Col. ii. 9. which was not to be stood at a Distance from, but to be drawn near to — with Confidence, to the Throne of Grace itself, *Heb.* iv. 16. as in the Garden at *Eden*, where God sat on the *Cherubim*, as on his Throne; nay, where *Jehovah* himself was — into the Sanctuary; *Isai.* viii. 14. and—*The Lord God Almighty is its* (the holy City, the *New Jerusalem's*) *Temple*, that is, the Lamb; *Rev.* xxi. 22. Besides all this, the Worship of God in the Garden of *Eden*, at *Sinai*, the Tabernacle and Temple is expressed directly by the very same Words עָבַד and שָׁמַר to *serve* and *observe.* *Exod.* iii. 12. *Numb.* viii. 26. 1 *Chron.* xxiii. 32. *Mal.* iii. 14." *Prideaux Connect.* vol. I. p. 74. 88. observes, that the Year in which *Ezekiel* had the Vision of the *Cherubim*, he had the Revelation of the Number of the Years, part to

to come, before the *Jews* should be destroyed, viz. 390. and 40. He has forgot to observe, that he had his Commission from the *Cherubim*, chap. i. 28. and iii. 24. and that this was a Presage of the Completion of this Mystery, the Union and Satisfaction of Christ. *Wagen. Sota*, 939. "The Tradition is from *R. Juda*, the Son of *Iddi*, the Author was *R. Jochanan*; while the first Temple was standing, the divine Majesty made, as it were, ten Stands, retiring by little and little, before it left the Temple, City, and People of the *Jews*, and went back to Heaven — as to the first, the divine Majesty departed from the Mercy-Seat; from above the *Cherubim*; thence to the Door; thence to the Court; then to the Altar; then to the House; then to the Wall; then into the City; afterwards into the Mount; at last into the Wilderness; which, when it left, it returned into its own Place and remained there. But if *R. Jochanan* may be credited, it waited for the *Jews* six whole Months in the Wilderness, if perchance they would return and repent; but they did not; He said therefore, let the *Jews* perish, &c." As the Figures of these came down from Heaven, so the Heathens pretended their Images came down from

Alterations by Rabbies forged.

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from Heaven, from *Jupiter*, &c. so, this Altar; as will appear below.

That there was a Chariot to the *Che-
rubim* at *Eden*, or in the Temple, does
not appear, though they were upon one
in *Ezekiel*; yet these Apostates always in
their Kabalistical Books, call this Exhibition
Marcavah, to insinuate, that it was but
the Chariot of the *Schechinah*. Though
they dare not tell us what was upon this
Chariot, however they have been so hon-
est, as to let us know, that they had the
Knowledge of this in Paradise. *Pug.
Fidei*, p. 61. *R. Moses Maimonides* in
Jad Chazakah, *Traët. De Fundamentis
Legis*, cap. 3. & 4. "It is called the Work
of *Bereschit*, that is, of the Creation, as
he himself says at the End of the fourth
Chapter — All those Things we have
treated of in the third and fourth Chapter,
is called the Work of *Bereschit*, i. e. of
the Creation. And from the Preface to
More Nebochim, we learn that the Work
of *Bereschit* is Natural Philosophy — but
as far as it concerns God, the divine Attri-
butes, and Angels, of which *R. Moses*
treats in the Treatise above, chap. 1, 2. it
is called the Work of *Marcaba* or *Cchariot*,
the Name being taken from that mystical
Chariot which appeared to the Prophet
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blems of the Animals justly, “for Man is the Symbol of Goodness; the Lion of Revenge; the Eagle of Swiftneſs; the Feet of the Ox of Slowneſs.” Whether the Heathens repreſented, or exhibited, the *Aleim*, they worſhipped, by theſe Heads, and Creatures, or the Attendants, or By-ſtanders, of thoſe *Aleim*, I dare leave to the Conſcience of an Apoſtate. I muſt omit the Compariſon of the Parts of the *Cberubim*, ſuch as *Wings*, *Eyes*, &c. which the Heathens imitated, becauſe they would ſwell this Tract too much.

I muſt ſhew, that all knew that theſe and thoſe in the *S. Sanctorum*, and thoſe ſhewed to *Ezekiel*, were the ſame Exhibition. I ſhall firſt cite one, who cites an Author I have ſet a Mark upon, who will neither enter into the Evidence in the Original, nor believe an Apocryphal Author nor an Apoſtle, when they agree, if it was not for his Purpoſe, *Spencer de Leg. Heb. 1ſt Edit. p. 187*, Firſt, ſome of the *Mosaic* Inſtitutes had an Image of heavenly Things; for the Temple or Tabernacle (the chief of the *Mosaic* Inſtitutes) was an Image of the three Heavens; the outermoſt, middle and higheſt, and in like Manner was divided into the Court, Holy Place, and Holy of Holies; one may gueſs that

that the antient *Jews* thought so, from that Speech put into the Mouth of *Solomon* in the *Apocrypha*, *Wisd. ix. 8.* *Thou commandedst me to build a Temple in thy holy Mount; and an Altar in the City of thy Habitation; and a Similitude of the Tabernacle which thou didst prepare from the Beginning; i. e. an Holy of Holies, an Image of the invisible Heaven, thy Tabernacle, made and prepared from the Beginning of Things.* So that this Author says almost what the Apostle doth, *Heb. viii. 5.* who calls *the Tabernacle, the Example and Shadow of heavenly Things, and the holy Things made with Hands, the Figures of the True.* But the Apostle and the apocryphal Author don't seem to have had this by a particular Revelation, but have gathered it from the antient Learning of the *Jews*; for so *Josephus Antiq. Judaic. lib. 3. cap. 5. p. 81.* explains the inner Temple, — *The third Part of the Tabernacle, which was contained within four Pillars, and was inaccessible to the Priests, in some Measure represented the Heaven where God alone is.* Next comes what *Philo* says; *The inner Parts of the Temple are Figures of Things that belong to the Understanding."* *Herman. Wits. Miscel. Sac. p. 429, &c.* and cites *Spencer's*

Jehovah dwell in the Ark; but as he has cited 2 Sam. vi. 2. — *to bring up from thence the Ark* אֲרֹן הָאֱלֹהִים of the Aleim, אֲשֶׁר who is called by the Name, the Name *Jehovah* of Hosts יְהוָה who dwells in חֲרוֹבִים the Similitude of the Great ones on it. So 1 Par. xiii. 6. יֹשֵׁב inhabiting it. What is called the Name *Jehovah*, the Ark, or the Aleim which inhabited the Cherubim upon it? He knew how to construe better, and might have saved the Labour of producing the shuffling Evasions of the Apostates; but, like Son, like Father.

As *Jehovah Aleim* sees all Things, in that Sense, all Persons and Things are in his, or their Presence, or before his, or their Faces. But as Man's Senses have no Perception of this, a Man is properly said only to come, or be, before the Faces of *Jehovah Aleim*, when he is before an Appearance of them, or the Emblems appointed to exhibit their Faces, or Presence, and so, sensible that he is before them; and as פָּנִי is used properly for Persons, in these Emblems, so, before the Persons, as Levit. xix. 15. — *Thou shalt not respect the Person* (Heb. Face) of the Poor; nor honour the Person (Face) of the Mighty. So, Deut. i. for the Persons of Men, of *Jehovah*, and almost universally.

So,

So, in the New Testament *Hebr.* ix. 24. τῷ προσώπῳ τῷ Θεῷ *Acts* x. 34. xx. 38. *Rom.* ii. 11. *Ephes.* vi. 9. *Colos.* iii. 25. *James* ii. 1, 9. *1 Pet.* i. 17. *Eccles.* *Antediluvian.* p. 10. §. 6. "The Name of the Church which was before the Flood is, *the Faces of Jehovah,*" cited above. p. 23. "What is said *Gen.* iv. 14, 16. of the *Face of the Lord,* that *Cain* went out from it when banished, is to be understood of the Ecclesiastical Censure of the Key that binds, by which the impenitent Fratricide was shut out of the Congregation of the Faithful. The Faces of God in the Scripture Phrase is the Church, in which God manifests himself, his Being and his Will, by the Word and Sacrifices, as Sacraments. When *Cain* therefore was commanded to go out from that Presence, he was excommunicated the Antediluvian Church. p. 24. *B. Lys.* on *Gen.* iv. p. 371. *St. Austin* roundly asserts, *lib.* 10. *C. D.* that the visible Sacrifice is a Sacrament of the invisible Sacrifice. p. 47. *Luther*—so before the Flood there was a certain fixed Place for Divine Worship called the *Faces of the Lord.*"

Every one knew, that *Cain* could not be driven out from the Faces of the Earth; now we know whose the Visage of *האדמה*

the red one, or of the Substance of Earth, put before, and joined with the Vilages of *Jehovah*, was; from whom he was ejected, in several Senses. So *Cant. v. 10.* This was so well known after Christ's Resurrection, and after *Stephen* had seen him standing on the right Hand of God, that, *Jon. B. Uziel* and the Author of *Targ. Hierof.* conspire to agree very near, in forging a villainous Story; to make their wretched People believe, that it was not the Face of Christ, which was in the Cherubim, and in the Essence; but the Face of *Jacob*: and that all was done for the Merits of *Jacob*, &c. after the Miracles of making four Stones unite, &c. *Gen. xxviii. 13.* "and behold two Angels—and they kindly accompanied him to *Bethel*; and the same Day went up to the high Heavens, and answering said, Come see *Jacob* the pious one, whose Image is placed on the Throne of Glory, whom ye so much desire to see: then the rest of the Angels of the holy Lord came down to see him—and all the Families of the Earth shall be blessed for thy Merits and the Merits of thy Children."

Gen. iii. 24. And the Blade (or Flame) of a Sword which turned (or the Instrument of Destruction). In Glory or Gravity I shewed

shewed how near these Words approach to describe the Manner of Christ's Death, I have not necessary Materials to trace that further; I shall give the plain, outward, obvious, Sense. Here appears *Wrath*, *Fire*, and *Sword*, the Instruments to execute Judgment upon Criminals, and Revenge upon Enemies, turning itself. It only remains, to state in whose Hand this *Fire*, and *Sword*, was; which Way, or to whom it's Edge was directed; and whither, or to whom, it turned. So also where, or upon whom, it was to be transitory, and where it was to fix. We must look back to the *Cherubim*, to see this. The *Father* took that Part upon him. *Voisin. in Pug. Fidei*, p. 270. cites *Auctor En Israel*, upon another Occasion, which explains this — "that is, for the Case was, as it was when the Law was given at *Sinai*, the Fire had the Superiority." So the Law is called, *Deut. xxxiii. 2. — the Fire, the Law*. This *Wrath* in *Fire*, and *Sword*, if there had not been another Sacrifice provided by *Jehovah*, must have fallen upon the Criminals, *Adam*, and *Eve*, and their Posterity. But the Criminals, not being able to sustain this, answer the Ends of the Creation, and be Monuments of the Wisdom, and Goodness,

of the *Aleim*, the *Wrath*, and *Sword*, turned itself upon the Surety, first typically, upon the Bodies of the Emblems; next, upon the Surety, the Humanity of Christ, where it had Satisfaction upon Man; so, the Father was atoned, and had no further Power or Right to exercise *Fire*, or *Sword* against the Surety, or those he redeemed, or, which is the same Thing, those who accepted of that Redemption. When the *Lamb* rose again he became a *Lion*, and as the *Lion* is the King of all Beasts, so this *Lion* had all Power in Heaven, and in Earth, took the *Fire*, and the *Sword* out of the Hand of the *Father*. The Arch-rebels had attempted to obstruct the Designs of the *Aleim*, seduced, and attempted to destroy, their Subjects; made a foolish Attempt to overcome and destroy Him, one of the *Aleim*; they, and the Apostates, had done him the utmost Disgrace they were able. When he had satisfied the Debt, he was Surety for, he, as one may say, took an Assignment of the Execution, to levy it upon the original Debtors, those who engaged Men to desert the *Aleim*, and all their Adherents; so, to take Revenge upon the Enemies of the *Aleim*; and, as Man, to set his Brethren free, repeal the Attainder, put them
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in Possession of their Honours and Estates, and take Revenge of the Enemies of him, and all his Brethren. This *Fire*, and *Sword*, was first to bruise the Heel of the Seed, and then be turned to the Head of the Serpent; this was the Effect of Provision, this was the Substance of the Covenant, in Behalf of Man, as all the Scriptures old and new shew. The first Use the *Lion*, after his Resurrection, made of the *Fire* and *Sword*, was, as predicted, against the Apostate *Jews*, in the Destruction of their Temple, Metropolis, Nation, and many of them. The next, as predicted, will be, after the Devils have been suffered to seduce all who will follow them, to turn this *Fire*, and *Sword*, upon them, and all their Followers, to all Eternity in Hell, as the Apostates construe these Words in their *Targums*, &c. As far as the Words admit of the mental Action of *Wrath*, that was also to be turned; as the Word *הפך* is used for the Action of the Mind, changed; when the *Wrath* was turned from Man, and from their Surety, it was turned, changed, into Love to them.

'Tis evident, by the Stories of the Heathens, that they carried off the Tradition even of the Covenant made in Heaven,
and

and of the *Cberubim* at Paradise. *P. Bertaldi de Ará, lib. sing. p. 119. cap. 12.* “*The Altar in Heaven.* we shall make a long and hard Journey in a very short Time, if we must take our Flight from that great Altar, which we have treated of in the Chapter above, directly into Heaven; that we may take a nearer View of the Altar in Heaven, to see what it is, whence it came, and on what Occasion it was brought thither. For to what Use or Purpose is an Altar in Heaven? What Victims are there there? What Sacrifices? What Rites? Who are the Priests? By whom was it erected? Was it made in Heaven; or cast at the *Sicilian Forge* by the Hand of a *Pallas*? *Hyginus, lib. 1. Astron.* where he treats purposely of this Altar, asserts it to be that, at which the Gods going to War against the Giants, are thought to have performed their holy Rites and formed their Confederacy; and that we might have no Room to doubt of the Builder of this Altar, he says it was the Work of the *Cyclops*. This merry Story is elegantly told by *Theon* in these Words, and confirmed by *Eratostenes*.—That is, *Eratostenes* says, that this is that very Altar, at which the Gods swore to each other, when *Jupiter* went to War
against

against the *Titans*; that it was made by the *Cyclops*, that it had a Cover near the Fire, that the Giants might not discover the Strength of the Thunder. When this was done, they placed the Building itself in Heaven, and bring it to a Banquet, that every one who would join with him, or follow him to the War, might lay their Hand upon it; calling the Fire as a Witness of their Sincerity and good Inclinations. The Augurs act in the same Manner. Behold the Confederacy of the Gods at the Altar. *Manilius, lib. 1. Astron.* relates in the following Verses, that this Altar was placed in Heaven as in a Temple, in Memory of this Transaction, and adorned by *Jupiter* with shining Stars,

Hence the Temple of the World, and the Altar blazing with Rites perform'd, victorious; when the Earth pour'd forth huge Giants, raging against Heaven. Then Gods called Gods to help. And presently after,

—— Then *Jove* adorn'd
the Altar with Stars, e'en now stil'd
the Great.

The same *Manilius, lib. 5.* says, that *Jupiter* himself sacrificed at this Altar, performing

forming himself before the Battle, the Part of the Priest, that the Gods might issue forth with the greater Confidence against their cruel Foes the Giants, when they had performed the sacred Rites, and made, as it were, their Vows. A famous Example this for Men, that nothing is rightly undertaken without previous Sacrifices, since the immortal Gods themselves thought it proper. These are *Manilius's* Verses,

The Altar burning with Incense, and Fire glittering like Stars; where fell the Giants devoted to Destruction. Nor did *Jove* seize the dreadful Thunder, till He himself had done the priestly Office to the Gods.

Id. p. 128. p. 13. The Covenants made at Altars.—The Custom afterwards prevailed, as *Turnebus* informs us, that Covenants and Oaths should be ratified amongst Men, by touching the same Altar, and calling Fire to witness. *p. 250. c. 8.* This is a proper Place for the Altars of Expiations to come in. These, as I think, were not set up for sacred Use (*ut sacra facerent*) but only for this End, either to make Atonement for some Sin, or to avert the threatned Anger of the Gods by some eminent Sacrifice." So, as above,

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the Apostates. *Pug. Fidei*, p. 458. and *Observ.* 461. — “ R. *Moseh Haddarschan*, what the Angel who kept Paradise was, where he says upon *Gen.* iii. 24. The *Cberubim* are the Angels of Punishment. The burning Sword, what is said *Pf.* civ. 4. his *Ministers the burning Fire*; and he says, *which turns itself*, because sometimes it turns itself upon Women, now on Men, now on the Spirits, now on the Angels — and the first *Adam* said, who shall deliver my Children from this burning Fire? *The Masters say, the Law is meant by the Sword here.*” The *Christians*, *Eccl. Anted.* p. 55. *Chemnitius* — “ He says, God did, from the Beginning of the World, both before and since the Fall, discover himself and his Will to Mankind by plain Words, with the Addition of evident Miracles, coming forth from his secret Place, which is the Light no Man can approach unto. *Spencer de Leg. Heb.* p. 895. *Cornelius a Lap.* in *Hof.* iii. p. 95. confirms my Opinion very much; *who could have suspected that the Theraphim had their rise from the Cherubim and Seraphim?* for when the Gentiles saw the *Hebrews* pay so much Veneration to the *Cherubim* and *Seraphim*, both before the Ark and *Cherubim* were made

made by *Moses* and since, [for before that *Gen. xxxi. Rachel* is said to have stolen the *Tberaphim*, i. e. her Father's Idols, and at the Beginning of the World, *Cberubim* were placed to keep Paradise; in fine, by Tradition from *Adam*, *Noah*, and *Abraham*, their Sons and Grandsons had learnt to know and reverence the Angels, *Seraphim* and *Tberaphim*] thence the Gentiles suspected that these were their Gods and tutelar Deities, whence they had also their *Lares* and *Penates*, Household Gods, &c." *Malvandus de Parad. p. 261.* "They argue for the Form of a Spear, because they think it had a mystic Reference to that Spear which *Christ* received into his Side: as if it was just then snatched out of the Hand of the *Cberub*, and the Way to the Tree of Life laid open — nor is it without its Mystery; for the Anger of God, masculine and robust, and too much kindled against Mankind, was at last to be mixed with the Softness and Gentleness of the Mercy thro' *Christ*, and changed and turned away, which is shewn by the feminine Gender."

• *Gen. iii. 24. To keep the Way of the Tree of Life.* The first Proposition, in the Christian Institution, is, to secure eternal

nal Life to Believers, and to shew the Way to all. Here was an Institution, a Place, and an Object called the *Faces of the Aleim*, where the High Priest had Liberty to consult, or enquire of, the Pleasure of the *Aleim*, and take their Directions which was the right Way to the Tree of Lives. *Cocceius ad ultima Mosi*, p. 511, 512.

“God used to talk with *Moses* from the Cloud.—The several Parts of this Discourse are, 1. A Repetition of the Oath to the Fathers about the Land to be given to their Seed; with which Promise, the Sending of the *Messiah*, or Revelation of the Kingdom of Heaven, and Possession of the Gentiles, is to be understood as connected, for in this Land they were to wait for the Coming of the Son of God.— 2. A Protestation to verify the Promise, the Time being now at Hand; which was confirmed by *Moses*’s own Sight of it. 3. A Repetition of the Sentence on *Moses*, that he might bear the Sins of the People—that he should not go into it.” *Epistle of Jude* 11. *Wo unto them; for they have gone in the Way of Cain.*—So *Enoch* walked with (in the Way of) the *Aleim*, in the Way they took to redeem Man, in the Way they appointed to the Tree of Lives.

Moses

Moses says, *Exod.* xxxiii. 13. *Shew me now thy Way that I may know thee, that I may find Grace in thy Sight.* *David*, *Psal.* xxv. 4. *Shew me thy Ways, O Lord, teach me thy Paths.* Christians were at first called *Men of the Way*. So *Acts* ix. 2. xviii. 26. xix. 9, 23. xxii. 4. xxiv. 14. *Makvand. de Parad.* p. 265. "The *Hebrews* in their Rituals, *libr. Mazbor.* translated by *Genebrard*; they recommend the Souls of the Dead, in set Prayers to the Angels that keep the Garden of *Eden*; when they pray; Angels of Peace come forth to meet him, open the Gates of Paradise to him; and pronounce Peace on his Coming. Keepers of the Treasures of the Garden of *Eden*, open to him the Gates of the Garden of *Eden*, and let him enter the New Paradise, and enjoy the Fruits of Paradise. Let desirable Things be at his right Hand, sweet Things at his Left. Hear this, O Lord, and say to him, thy Coming be in Peace. This is their Prayer, either shadowing out heavenly Glory under the Type of the Garden of *Eden*, or heretically thinking, that the Souls of the Pious remain in the earthly Paradise."

As the Ark and *Cberubim* were an Exhibition of the Throne in Heaven, of the
Persons

Persons upon it, and exhibited what was transacted, and to be transacted, there, or the making and executing of the Covenant, Intercession, &c. And the Figures of them became the Center, and outward Object, of Worship, wherever they were legally placed upon Earth, and also became a Receptacle of that Presence, which gave Responses upon Earth; whence, without Doubt, the first Man had Directions to settle all the Institutions, to form all the subservient Things, and to do what was necessary, or his Duty as an Intercessor, which were handed down and understood; and which, for that Reason, in the Renewal by Writing, *Moses* had no Occasion to mention. For, though there is the Intercessor, and the final Altar, and the final Sacrifices, exhibited, and the first hinted emblematically, there is neither Temple, the first Altars, the Sacrificer, his emblematical Ornaments, his Habit, the Sacrifice, Times, Feasts, or &c. mentioned. A few Precepts, and the general Exercise of these Things, under inclusive Words, casually or occasionally mentioned, till the Renewal; there now remains no Doubt, but that they were all instituted, and existed; and no great Doubt, but that

every Person, and Office, which was to be in, and with, Christ, every Action, or Thing, which he was to do, or suffer, by the Covenant, upon Earth, was Hieroglyphically exhibited, and made intelligent to *Adam*. I cannot go through every Article in this Affair now, only shall mention what belongs to my Subject. If the Figure of the Intercessor in the first Exhibition, and the כהן the Chief Intercessor, the Man, were typically to exhibit the Humanity of Christ, then it was necessary to exhibit the Divinity hieroglyphically, or to sense, in him, or the Divinity joined to the Humanity, as well as the Humanity. No Substance, or Thing, could be put into the Man, which could typically exhibit this, if that had been possible, it would not have answered the End, it would have been invisible. The Holy Ghost inspiring him, as a Prophet, as he did several of the Chief Priests, could not answer this End. He was not the Person, though he acted with the Person of Christ, that was to be joined with him. Nay, if the Second Person had acted in the Chief Priest, as the Holy Ghost did, that would have been invisible, and would not have answered the End.

Placing

Placing the Divine Name*, and something, not yet explained, upon the Head of the High Priest, was, as far as that could go, shewing who he represented, or who, and what, the real Intercessor was to be; because קדש ליהוה expressed that Holiness was not in the High Priest, much less that he could communicate it to others, but that it was the Property of the Essence-existing, and was only to be conferred by him to Men. As a Person of the Essence was to be united, essentially, to mortal Man, and another was to dwell in him, potentially, upon Earth, and as the immortal Man was to be taken into the Essence in Heaven, something was to be לבש put upon the High Priest, when he acted his Part in that Place, which represented the Temple of this World, which was typical, to make him typically holy, to exhibit that Essence. And it was necessary that there should be some Species of Presence, with that Emblem, to prove to the High Priest, and others, that it was the Emblem of that Person, that, even under the Law, he was by Oracle to direct the Church. And, as the Intent of

* A Flower made of pure Gold, an Emblem of Light or Glory, as Light is of Christ.

this Union was, that this Person should perform sufficient Righteousness for, and bear the Punishment due to, the Church, or those who came with him into the Covenant, and was to be the Head, the chief Part, of that mystical Body, upon Earth ; so, it was necessary, for the Satisfaction of Men, that something should be placed emblematically upon the Body, upon the Shoulders, upon the Heart, of the High Priest, which should exhibit this, till these Things were really performed. And as the High Priest was to put off these, when he went into the *S. Sanctorum*, to exhibit what this Person was doing, and was to do, in Heaven, exhibiting the Blood, and the Incense ; it was necessary, when the High Priest acted his Part in that Place, that he should have something upon him which should exhibit what he was then, and there, he was to be *clothed in Linen*, as *Ezek. ix. 3, 11. x. 2, 6, 7. Dan. x. 5. xii. 6, 7.* So when he returned, and blessed the Church. *Numb. vi. 25. Jehovah make his Faces to shine upon thee.* And, doubtless, there was not any Thing put upon him, but the Name, the Species of Matter it was made of, the Colour it was of, the Manner of making, the Form, the Place, or Part, it was applied to, but
 what

what had it's emblematical Signification. Besides several other Words, which are used for Things which *Moses*, the *Vice-Aleim*, put upon *Aaron*, the high Intercessor, for several Ends, which are not explained, there are two, the *את האורים* and *את התמים* whose Meanings cannot be mistaken. He, or those, who are, have, give, *Lights* and *Perfections*; this was the Type, and Habitation typically, of him which was to be annexed to the real Intercessor; was first, from this Habitation, to give Directions to the Church; was that, by which the Priest was to approach the typical Wrath, with a typical Sacrifice; and an Exhibition of him, by whom the Priest, Christ, was to perform perfect Obedience, for his Brethren, and was to approach the real Wrath, with the real Sacrifice, and so give *Lights* and *Perfections* to all Believers. *Job xi. 6.* — *that they are double to that which is.* So *Exod. xxviii. 16. xxxix. 9.* The Receptacle of this Emblem was *duplicatum*. If these were an Image with more Heads than one, or if they were two, they were not Images of Properties, or Virtues. Properties, or Virtues, do not subsist without Substance, or Essence, nor without proper Substance, or Essence. These, as

Attributes, were not proper or applicable to the Substance of Man, except it were to Christ, who was a *coupled* or *tripled Person*, who had those Perfections in each; and so, they were Images of the Persons, who were, in Property, possessed of them, and so denominated from them, and could confer them, in some sufficient Degree, to others who wanted them; as *Jam. i. 17. Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights. Heb. vii. 28. For the Law maketh Men High Priests which have Infirmary; but the Word of the Oath which was since the Law, maketh the Son, who is consecrated [Gr. perfected] for evermore. ibid. x. 32.—the former Days, in which after ye were illuminated, ye endured a great Fight of Afflictions. These were called Numb. xxxi. 6. כלי הקדש 1 Par. xii. 18. The Spirit invested Amasai. 2 Par. vi. 41. Let thy Priests, Jehovah Aleim, be clothed with Salvation; and let thy Saints rejoice in Goodness. Jehovah Aleim, turn not away the Face of thine Anointed. Psal. cxxxii. 9. Let thy Priests be clothed with Righteousness; and thy Saints shout with Joy. Ver. 16. I will clothe her Priests with Salvation, and her Saints shall shout with Joy. So to the Man Christ, *Isai. xxii.**

20. *I will clothe him with thy Robe, and strengthen him with thy Girdle, and commit thy Government into his Hand, and he shall be a Father to the Inhabitants of Jerusalem and to the House of Judah.* lix.
 17. *He put on Righteousness as a Breast-Plate, and an Helmet of Salvation upon his Head; and he put on the Garments of Vengeance, and was clad with Zeal as with a Cloak.* lxi. 10. *I will greatly rejoice in Jehovah, my Soul shall rejoice in my Confæderator; for he has clothed me with the Garments of Salvation; He has covered me with the Robe of Righteousness.* So He is to clothe the Church. Ezek. xvi. 10. *I clothed thee with broidered Work, and shod thee with Badger's Skin; and I girded thee about with fine Linen, and I covered thee with Silk. I decked thee also with Ornaments, and I put Bracelets upon thine Hands, and a Chain on thy Neck.* - If any one will trace these Words through, and see how *Jehovah* claims the Right of *ישׁוּעָ* &c. They will see what it is to put on *ישׁוּעָ* &c. I need not mention that *אור* the Light is the Emblem of Christ. *Job xxxvi. 4. תמים דעות עמך* *The Perfection of Knowledge is with thee.* Every Sacrifice, which was a Type of Christ, was to be *תמים* Deut. xxxii. 4. *The Rock, his*

Work is perfect. xxxiii. 8. and of Levi (the coupled one) he said; Thy Perfections and thy Lights are for the Person thy pious one, whom thou didst prove at Massah; with whom thou didst strive at the Waters of Meribah. *Exod.* xvii. 2. And Moses said unto them, Why chide you with me? Wherefore do you tempt Jehovah? ver. 7. And he called the Name of the Place Massah, and Meribah. 1 *Cor.* x. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents. *Psal.* xxii. 4. Thou art Holy, O thou that inhabitest *תהלות* of Israel. *Spencer, Leg. Heb.* p. 920. *De Dieu*, on *Psal.* xxii. 3. "God is said to dwell in the Praises of Israel, i. e. the Cherubim and Ark, which are called the Glory of Israel." The Sanctified, inhabiting the Irradiators of Israel. Very near this, *Psal.* civ. 1. — Thou art clothed with Honour and Majesty; *עטה אור כשלמה* covered with Light as with a Garment. Now the Crime of Corah, Dathan, &c. and the Reason for their extraordinary Punishment, appears. These, and such as these, were the *מחמדים*, and others *חמדות desiderabilia*, so often mentioned; these were to enure the People to expect a Person of the Divinity in a Man. There are also the two Stones put upon his Shoulders,

Shoulders, and the twelve Stones put upon his Breast; which cannot be mistaken; because the Names of the twelve Tribes were writ, fix upon each of those on his Shoulders, and the Name of one Tribe upon each of those on his Breast, which were then the Church, or those within the Covenant. The *Egyptians*, and all other Nations, doubtless, preserved as much of the Things, and Actions, in the true Religion, so, of typical Ornaments, as could be accommodated to the Worship of their *Aleim*, the Names. 'Tis evident, from *Dan. xi. 45. He shall plant אהל אפרן the Tabernacles of his Palace (Ephod) between the Seas in the glorious holy Mountain.* If אפרן be taken, as it is translated, for a *Palace*, it was so to this Figure; if it be taken for that Garment the Priest had, with which this Figure, and what contained it, was annexed, it comprehends it. If the א as *Marius et al.* say, be not radical, but a Prefix, and the Root be פד to *Redeem*, and this indicated the Office of the Person, by being made a Name, from the Tense of a Verb, as אהיה *I will be*, so אפר *I who will redeem*; that other Nations had *Ephods*, and that they had *Tabernacles* for them, and of Course they had something which was to be worshipped,

shipped, or which they thought gave Responses in them ; but, that Satan was ever suffered to act in such as these, or that he was ever suffered to mimick the *Person* of Christ, in his Emblems, or any Thing, I have yet seen no Evidence. And it is plain, that beside what the *Israelites* had, *Amos* v. 25. A Tabernacle for *Moloch*, *Cbiun*, &c. they, *Exod.* xvi. 9, 33. had something which *Moses* called the *Faces of Jehovah*, and the *Testimony*, which could not be without a Tabernacle. Nay it appears, *Exod.* xxxiii. that they had a *Tabernacle of the Congregation*. and ver. 7. that those, who sought *Jehovah*, went to this Tent, not, as has been suggested, when the Cloud was there. And, from *1 Sam.* x. 19. that they had something with them, which could be nothing but this, which they called the *Faces of Jehovah*, and of which *Samuel* asked Questions, in *Jehovah*. And 'tis plain, from *1 Sam.* xiv. 18. that there was another Ark, called the *Ark of the Aleim*, besides that *Moses* made, at which they enquired, whatever was in it, or upon it ; and that *ibid.* xxii. 10, 15. *David* consulted what was in the *Ephod*, which is called *Jehovah*, and *Aleim*. So, xxiii. 9. and 'tis very likely it had an Ark, and a Tabernacle ; so, it was

was *Jehovah Aleim* who answered. So *ibid.* xxxviii. 8.

The Apostates have taken as much Pains to evade this, as any of the rest. Some say the *Name of Jehovah* was upon these, and attribute all to that. Others, that they were such Figures as Astrologers make, to foretell Events. Others, that these did not answer, but when it was before the Ark, and *Cberubim*. Others, that it was not this, but the Stones in the Breast-Plate, which shone, and told the Priest how to answer. They point אורים to signify *Fires*, in order to evade the *Light*, which they will not see: And, after all their Pretence to Tradition, it appears, that not two of them can agree; and they were so far from knowing what was typified, by these Things, that they knew not what the Things were. They will not let this be Christ, but God, or the Holy Ghost. *Spencer de Leg. Hebr.* p. 906. *Talmud. M. Sberingam. in Cod. Jom..* p. 185. "God invoked by the High Priest—through the Illumination of his Understanding. *R. D. Kimchi*, who 2 *Sam.* xxv. asserts, that the High Priest when he put on his Breast-Plate, was immediately filled with the Holy Ghost, and answered the Questions put to him by his Informa-

Information. *R. Becbai* on *Deut.* xxxiii. 8. — The *Urim* and *Tbummim* was one of the Degrees of the Holy Spirit; for the Priest as soon as he had put on the Breast-Plate, in the Double of which was the *Urim* and *Tbummim*, was directly clothed with the Holy Spirit. *Maimon.* — from *Selden, lib. 2. de Succes. in Pontif.* What is the Reason they did not consult that Oracle by *Urim* and *Tbummim*, under the second Temple? because the Holy Spirit was not there; nor can the Assistance of any Priest be made Use of in consulting who doth not speak by the Holy Ghost, under the Conduct of the divine Majesty." Much has been writ about these Things. *Spencer*, who had an Aversion to the *Light*, has laboured to shew, from the Difference between *Chaldee*, *Hebrew*, *Egyptian*, &c. that *Teraphim*, and *Seraphim* are the same, and both derived from *Fire*, and that *Aürim* must be so too. If he had consulted *R. Isaac Arama* in *Tzeror Hammor* cited *Buxt. Arc. Fæd. p. 339.* treating about the Name of *Manna*, he would have found these Tongues were not then in Being. "Nor is it called so, except in the *Arabick* Tongue, which is *Hebrew* corrupted; and in the *Latin* Tongue, who took this Name out of the Law of God.

In

In *Perfic* it is called תרנגובין. Whence should the *Israelites* have *Arabic* or *Latin* — when these were not then in Being.” He, p. 917. asserts the Ignorance of the Apostates about these Things. He says, p. 936. “Fifthly; it was not the last Use of the *Thummim*, to render the High Priest, by his wearing it joined with the *Urim*, a more lively and express Figure of our, the greatest of Priests. Since *Urim* and *Thummim* signify *Perfections* and *Lights*, the High Priest by wearing them joined, shadowed out more expressly and clearly, Christ the Fountain of Lights and Perfections. p. 960. Secondly, on the Account of Christ, namely, that the High Priest under the Law might become a more illustrious Type of Christ the Lord, the High Priest under the Gospel. Because the true High Priest, the Messenger of the Heavenly Counsel, had not yet appeared; God ordered the *Mosaic* High Priest, to wear certain prophetick Symbols of all his Benefits and Perfections, that the more clear-sighted might see in him a Sort of Likeness and Image of the *Messiah*.” The rest is too barefaced; yet cites *Grot. Annot. on Mat. i. 22*. “God in the whole Oeconomy of the former Times, framed every Thing after the Likeness of Christ, whom and his Actions he had his

his Eye perpetually upon, as a most beautiful and perfect Picture." Says, p. 986. "First, that Title *תְּהִי קֹדֶשׁ* *thy Holy One* refers to, and chiefly belongs to, him, who was tempted at *Massab*; as the following Words sufficiently shew. But it doth not appear from the sacred Writings that *Levi* was tried or found faithful, more than the Rest of the Children of *Israel*. *Moses* has in express Words left it on Record, *Exod. xvii. 7.* that the Lord did there prove them all; and the Apostle teaches that the Passage is to be interpreted of Christ, *1 Cor. x. 9. Neither let us tempt Christ as some of them tempted him*; nor ought it to be wondered at, that *Moses*, when speaking of *Levi*, or the High Priest, should insert Words, which will bear no Sense, but what belongs to Christ, for the inspired Writers, when talking of the Type, commonly felt on a sudden a more divine Impulse, and were raised up and hurried away to the Antitype, by a stronger Inspiration of the Holy Ghost. The Truth of this Assertion appears from such Words often dropping from them unexpectedly, which are only applicable to, or suit the *Messiah* better than the Type. There are Instances of this in *Psal. ii. 6, 7. and xlv. 10, 11. and lxi. 6. Gen. xlix. 18. Jes. lxi. 1, 2, 3. Zach. vi. 11, 12. Psal. xli. 9,*

9, 10. lxxii. 5, 7, 11, 16, 17. and lxxxix. 29. not to mention others. — Nor doth the Account the Christians give of it differ much from the Opinion of the *Jews*, many of the Christians look on the Law of God, as one continued Hieroglyphick full of mystical Comparisons, and refer the greater Part without Hesitation to the *Messiah*, p. 988. First, the *Perfections* and *Lights* of God do truly belong to that Holy One, whose Image only the High Priest bore. Nor is this Character unworthy of Christ, for what Light or Perfection soever there is in Angels or Men; was in him and flowed from him. The High Priest exhibited indeed some Resemblance of *Light* in the Oracle; and Shadow of Perfection in his Atonements, Ornaments and Washings: Christ is possessed in reality of both, and gives them to the Church. For he explained the Types, the Preludes of the Gospel, cleared up the Obscurities, and brought to Light, what Antiquity had concealed under the Mist of Sacraments.”

Says, p. 955. that these were “Shadows, and Out-lines of Spiritual Things — Symbols of Mysteries and heavenly Things, — and Sacraments.” Cites *Justin Martyr Dial. cum Tryphone* — “above all the Institutions of the Law, the High Priest of the *Hebrews* held out an Image of

Christ

Christ when adorned in all his priestly Robes; an Image so plain and strong, that even the purblind *Jews* could not help seeing it:" and even that Wretch *Philo*, *ibid. lib. de Profug.* "The High Priest, we say, was not a Man, but the *Divine Word*, (with *Spencer's Improvement in Effigy* between *but — the Divine Word*) *p.* 957. *Pet. Mart.* on 2 *Sam.* vi. 2. "So great was the Dignity and Majesty of the Ark of the Covenant, that it was called God *Tzebaoth*. Nor let any one think this strange or new, for Sacraments bear the Name of what they represent. Why then may we not think that the Figures of the Breast-Plate took the Titles of *Urim* and *Thummim* from their being appointed by God as Signs and Symbols of *Lights* and *Perfections*?" After all this like none but himself, he says, *p.* 958. "Fifthly, there was not a Rite or Ceremony in the Law, taken from the Custom of the Time or of *Ægypt*, but it was bent into a Form and Shape so unlike its old one, that it was making a *Mercury*, as it were, out of a Log, and producing a new Symbol and Pledge of something divine out of the old heathenish Rite. Since therefore God adopted for his own Use the *Urim* and *Thummim*, from the Customs of

Egypt and the Times, it is not without Reason, we suppose He borrowed those little Images for Figures and Symbols of divine Things, and changed their old Names, so that they might serve the High Priest: (as *Chrysostom* expresses it, *pro jugi magisterio*) as a School Master always at Hand, and convey divine Truths to every one that had Capacity for them.

There wants no other Arguments to confirm the mystical and typical Design and Meaning of the *Urim* and *Thummim*. One cannot help observing, that most People are so ready to swallow the typical Explanations of the *Mosaic* Institutes, that they open their Ears so wide to these Interpreters, as they call them, of the Types, that the most groundless Conjectures pass, without their so much as asking or expecting a Reason or Argument; that it is a mute Point, whether this Sort of Writers are not as good at *inventing*, as their Readers are forward in believing?"

Whether he was really ignorant, or struck in with the Apostates, to evade Christ; or, as those of his Turn are always Conformists, Flatterers, and Enemies to any or all Religion, or Government; whether he inculcated the Doctrine of Angels, to push those, who were in that Way, to

their Ruin. *p.* 866. “The *Urim*, to begin with that, seems to have been an hollow Implement neatly made, (perhaps a small Image, resembling a Man) antiently called *Theraphim*. The High Priest carried this about him, enclosed within the hollow Folds of the Rational or Breast-Plate; and God, or else an Angel taking his Name and Place, did by it return Answers to what the High Priest enquired; and with a distinct Voice informed him what to do, and what not to do; what was present and what was to come. *p.* 920. Is it not more rational to conclude, that God declared his Counsels by Words, the best Substitutes of Things, uttered from the Image in the Breast-Plate; rather than by that miraculous and troublesome, not to say whimsical, Rising up and Sinking again of the Letters, which the Talmud Writers have imagined? 944. — Some Angel, bearing the Name and Person of God, used to return the Answer to the High Priest, when he consulted the Oracle in the Breast-Plate—It was a common Opinion of the antient *Hebrews*, that God did not speak without the Ministry of Angels—*Josephus's* Words, *Antiq. lib.* 15. *cap.* 8. are — we received the most honourable and holy Precepts of the
Law

Law from God by Angels. p. 951. R. Bechai, moreover thou knowest that Moses heard the Voice of God — from between the two Cherubins, out of the Midst of the Hand-Breadth [the Breast-Plate was of the same Width] for there he precisely confined his Presence, notwithstanding that it is said, *Do not I fill Heaven and Earth, saith the Lord?* which Words of the Rabbin, are only chargeable with ascribing that to God himself, which the better Divines think is to be ascribed only to an Angel, who took his Place and Title. An Angel is said, *Exod. xiv. 19.* to have lain hid also in that Pillar, which God placed as a Guide to the *Israelites* in their Way to the Promised Land." Upon the Assertion, p. 962. "and certainly God could scarce do the High Priest greater Honour (I speak after the Manner of Men) [*of Devils*] than putting him in the Place, as it were, of an earthly Angel, by whose Ministry he should reveal the Counsels of Heaven to his People." Cites an Author to prove it was from God, and not from an Angel. *ibid. Diodorus Siculus apud Phot. in Biblioth. Cod. 244.* — "reports — they call him the High Priest, and esteem him the Messenger of the divine Oracles. They

say, the same Person declares the Commands of God in their ecclesiastical Assemblies, or other Meetings, and that the *Jews* pay that Deference to him, that on the first Sight of him, they fall flat on their Faces, and adore him whilst he explains the Mind of God to them." The *Jews* knew the *Persons of the Essence* wanted no Angels, to act for them. *Pug. Fidei*, p. 565. upon *Job xxxviii. v. 35.* "*Canst thou send out the Lightnings; and will they go? and will they say unto thee, behold us?* It is not written, *will they come and say*, but, *go and say, behold us*; by which he instructs us that God is in every Place."

As Mankind do themselves as much Mischief by Mistakes, about the good Angels, as the evil Angels can do to them by their utmost Malice; to put an End to these idle Stories, tho' the Subject deserves a Treatise, I must, in short, once for all, shew the Distinction, which those who have gone through this, will be able to apprehend. Every Appearance, or Type, singular or plural, as Fire, Light, Spirit, the Cloud, the Figure, or Figures, or that from which the Action or Voice came, was not the real Essence, nor a Person of the real Essence, but the *Mean*, the *Agent*.

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These Representations were, as they are properly called, the *Actors*, the *Personators*, which is the real Construction, in these Cases, of מְלָאכִים or, &c. But that Species of Presence which was in it, or them, was the Presence of *Jehovah*, of the *Aleim*, or a Person of *Jehovah Aleim*; and the Action, the Action of *Jehovah*, or one of the *Aleim*, and not of any created Being, or Intelligence. This, or other Words, with *Jehovah*, are not used to express or distinguish a created, intelligent Being from *Jehovah*, but to distinguish the Appearance, or Type, or Figure, from which the Action, or Voice proceeded, from the immediate Essence, or from a Person of the immediate Essence, which is jointly, or each, the Father of Men, which no Man had ever seen, till that Essence was really present and visible in Christ. And, in this Sense, the real Presence in, and the Actions and Words of Christ, while upon Earth, are put in Distinction, and preferred to the Types, and that Species of Presence in them, and the Actions performed by them; nay, even to the Voice, the Words, the Law, or Precepts; which were pronounced or delivered by, or from

them; and, after his Ascension, the Appearances of him are so called.

There is, with the Exhibition of the *Cberubim*, yet another Object or Symbol, of the Presence, and Power of Christ; which seems not to have been in the Original, but an Addition, which was supernatural, I mean the Cloud. The great Actions of the *Aleim* were exhibited, by Appointment, emblematically, in Miniature, or, &c. and afterwards mentioned, by short Hints, in Writing, to preserve the Ideas of their Power, Goodness, or, &c. and so to operate upon the Minds of the successive Generations of Men. The Creation was invisible; but the whole System, and Man, is standing Evidence, there needed no other Exhibition; and it is but seldom referred to, in the Divine Writings. The Institution of the Sabbath was to preserve, and cultivate, the Memory of the Formation of this System, Man, &c. and so took in the Creation. The *רָקַע* the *Expansion*, by another Word, the *שֹׁחֲקִים* the *Strugglers*, Actions in the *שְׁמִים* *Names*, which had been made the Agent to perform the great Work of forming this System, before Man was formed, is also a standing, sensible Evidence of the Wisdom, and Power,

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those who formed it; so, needed no other Exhibition to Men, till lately, that other Whims were set up, to set its Operations aside. But, as Man had fallen, by the Devil's asserting extraordinary Powers in it, from the Formation, till the Flood, it was used to represent their Power; and it is frequently referred to in the Scriptures, as the Evidence of the Power of those who created, and framed it, mentioned in *M. P. pt. 2. p. 109, 266, 310.* as *Job xxxvii. 18. Hast thou with him spread out the Sky, which is strong, and as a molten Looking-glass? Psal. xix. 1. The Heavens declare the Glory of God: and the Firmament sheweth his Handy-work. Ibid. cl. i. — Praise him in the Firmament of his Power. So עֲרֵבָה Deut. xxiii. 26. — Who rideth upon the Heaven in thy Help, and in his Excellency on the Sky. Psal. xviii. 11. He made Darkness his secret Place; his Pavilion round about him, were dark Waters, and thick Clouds of the Sky. Ibid. lxxviii. 34. — His Excellency is over Israel, and his Strength is in the Clouds. Ibid. lxxxix. 7. For who in the Heaven can be compared unto the Lord? And it was exhibited in Miniature, attending the Appearances of the Three Persons, or Christ,*

to shew who they were, or he was, that had the Command of it; as *Ezek. i. 22, 23, 25, 26, 27, 28.* And the *Likeness of the Firmament upon the Heads of the living Creature, was as the Colour of the terrible Crystal; stretched forth over their Heads above. And under the Firmament were their Wings strait. — And there was a Voice from the Firmament, that was over their Heads, when they stood and let down their Wings. And above the Firmament that was over their Heads, was the Likeness of a Throne, as the Appearance of a Sapphire Stone; and upon the Likeness of the Throne, was the Likeness as the Appearance of a Man above upon it. And I saw, as the Colour of Amber, as the Appearance of Fire, round about within it — As the Appearance of the Bow that is in the Cloud. — This was the Appearance of the Likeness of the Glory Jehovah. Ibid. x. 1. Then I looked, and behold, in the Firmament that was above the Head of the Cherubims, there appeared over them as it were a Sapphire Stone, as the Appearance of the Likeness of a Throne. The Cherubim, and the Figures made from them, became an Evidence of the Covenant the Fall, and Redemption of Man; and, as 'tis hinted, and*

and was practised after, 'tis likely, Fire went forth from their Faces, and consumed the Sacrifice, to exhibit the Punishment, and Satisfaction, typically. So that, from the first, and downward, Believers had some Evidence attending them, to confirm their Faith, which the Apostates, or Heathens, always attempted, or pretended to imitate. As this Power in the *Names*, was the only Power that was set up against the *Aleim*; and, as I have shewed in the *Names and Attributes of the Trinity of the Gentiles*, that they worshipped them under Attributes of Power, and Action in the Earth, and Waters, which the modern Heathens called worshipping the Earth, and the Waters; as *Vossius, de Orig. & Prog. Idol. vid. lib. 2. cap. 52.* of the Worship of the Earth, &c. *cap. 62.* "The Earth also was worshipped by the *Gauls*, under the Name of *Dis*, &c." as *Pfanner de Duplici Font. Theol. Gent. p. 4.* "The *Ægyptians*, as *Julius Firmicus* informs us, worship the Waters for the Benefits they receive from them, they pray to the Waters, and pay them a most superstitious Reverence. Whom *Athanasius* backs, and says; of all others the *Ægyptians* pay the greatest Reverence to Water, and call it a God,—*Lucian* having said that

that one People sacrificed to one Thing, one to another, but the *Ægyptians* to Water — adds — and indeed Water is universally held among the *Ægyptians* for a God." For that, and other Crimes, they thought fit to shew their Power in, or by it; reversing its Operations, and, by them, making the Waters ascend out of the Abyss, in the Form, in each respective Place, of *יָם* a dark Cloud; by taking off the Spirit which bound the Parts of the Earth. *Job xxxviii. 9. When I made the Cloud the Garment thereof, and thick Darknefs a Swaddling-Band for it.* Collecting it into a Cloud, suffering the Expansion to dissolve the Earth, &c. Such a Cloud, and doubtless much greater, in Degree, than that which attends, what they call a Spout at Sea, they say, with an Appearance of Fire in the Darknefs. I have only seen one at Land, which, though I was at three Miles Distance upon an opposite Mountain, was the most dreadful Aspect I ever saw, Blacknefs of Darknefs, in a violent Agitation. The Rain digged the hard Ground, upon the Ridge of the Mountain, to a great Depth, and tore the Side of it, and hurried down the Ground vast Stones, &c. in an incredible Manner, drove them to a vast Distance on the
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the Plain, at the Bottom ; which I take, to frame an Idea of the Appearance of the Cloud, without Bow, Irradiation, or, &c. and the Action at the Flood. That was the most dreadful, and the highest, Idea of the Power of the *Aleim*, that ever was given to Man. That Cloud therefore, in Miniature, whether comparatively great, or small, after the *Clade* of the Flood, was the greatest Evidence, which could be given, that where it attended with, or without, other Appearance, one, or more, of these Persons were emblematically, and potentially, present ; more especially, as it was instituted after the Flood, before Writing, and confirmed by Writing. Whether there were any Clouds, before these at the Flood, by which the Refraction of Light could form a Bow, is in Dispute, and not material ; so, need not be settled now, because it could be made a Sign, whether it had been, or were, then, first formed. So *Gen. vi. 18.* was no Covenant ; Men, and Brutes, &c. could not be Parties ; the *Aleim*, then, first, mention the *Purifier*, and say in Substance to *Noah*, I have established, or accepted, my *Purifier*, for thee. *Heb. xiii. 8.* *Jesus Christ the same yesterday, and to-day, and for ever.* *Apoc. i. 8. I*

am Alpha and Omega, the Beginning and Ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Acts xv. 11. But we believe, that through the Grace of our Lord Jesus Christ, we shall be saved, even as they, who, by his Merits and Intercession, has put a Stop to my Wrath, against the Sins of Men; so that it shall not destroy thee, or thy Family, and a Stock of Creatures; but that you, and they, shall be preserved, for Roots, to produce a new Generation of Men, and each Species of Creatures. So ix. 9. I, even — I, — have ratified the Conditions, accepted the Perfections, in my Purifier, for thee, &c, so that my Power and Wrath, shall not, hereafter, break out, to destroy Man, Beast, and the Earth, by another Flood. So ix. 13. the first Time the Bow is named, and the first Time the Cloud is named, the Bow, in the Cloud, is made a Sign, an Emblem, of the Presence and Power of the Purifier; which is connected and explained, ver. 14. It shall come to pass when I bring a Cloud against the Earth (when I put on the Emblem of Wrath, Power, and Destruction, against the Earth) that the Bow shall be seen in the Cloud; and I will remember my Purifier, &c. Isai.

Isai. liv. 8, 9. *In a little Wrath I hid my Face from thee, for a Moment; but with everlasting Kindness will I have Mercy upon thee, saith thy Redeemer Jehovah. For this is the Waters of Noah unto me; as I have sworn the Waters of Noah shall go no more over the Earth, so have I sworn not to be wroth with thee nor rebuke thee, — my Kindness shall not depart from thee, and the Purifier who has pacified me, shall not fail.* Therefore, whenever natural Clouds appeared, they were attended with the Bow, to shew, that the *Purifier* prevented the Cloud from being, a second Time, destructive: so, to this Hour, when a Man is in Distress, or Fear, and has none to deliver him, he is said to be under a Cloud. Whenever the *Purifier* appeared, as above the *Cherubim*, or, &c. with the Bow, the Irradiation, or any Emblem of his Person, he was attended with a Cloud, which was the Exhibition of the highest Power, which he restrained from destroying the Earth, Men, &c. So, quite thro' the New Testament, to the Day of Judgment. Hence the ancient Heathens had their *עננת ברק* mentioned in *M. P.* pt. 2. p. 150. and in the *Names and Attributes of the Trinity of the Gentiles*, p. 520. *M. sine P. Introduct.* p. 211.

concerning the Bow. Hence they supposed their God in a Cloud; hence their **אוגרים** *Augures*, who consulted the Clouds; and their God, in the Cloud, was supposed to give them Answers. They could have no other Answers, from the *Names*, but Observation of the Clouds, or by Thunder, or by the Devil, acting in the Images of the Names, but **נת קול** the Eccho, from whom the apostate *Jews* had theirs. So *Job* xii. 28, 29. *Father, glorify thy Name. Then came there a Voice from Heaven, saying, I have both glorified it, and will glorify it again. The People, therefore, that stood by, and heard it, said, That it thundered: others said, An Angel spake to him. Jesus answered and said unto them, This Voice came not because of me, but for your Sakes. Now is the Judgment of this World, &c.* And this Cloud, upon the Irradiation, in the *Sanctum Sanctorum*, is the Foundation of the *Shechinah* of the apostate *Jews*, with Design not to set aside the *Cherubim*. The Cloud was an Emblem of Power, and Vengeance; as *Job* iii. 5. *Let Darknes stain it, and the Shadow of Death dwell upon it; let a Cloud make it terrible: Let the Day be in a violent Agitation.* xxvi. 9. *He boldeth back the Face of his Throne, and spreadeth his Cloud*

Cloud upon it. xxxviii. 34. Canst thou lift up thy Voice to the Clouds, that Abundance of Waters may cover thee. [In other Words, 2 Sam. xxii. 12. He made Darknefs Pavilions round about him, dark Waters, and thick Clouds of the Skies, through the Brightnefs before him, were Coals of Fire kindled.] Psal. xcvii. 2. Clouds and Darknefs are round about him, Righteousnefs and Judgment are the Habitation of his Throne. A Fire goeth before him. Lam. iii. 44. Thou hast covered thyself with a Cloud, that our Prayer should not pass through. Ezek. i. 4. I looked, and behold, a Whirlwind came out of the North, a great Cloud, and a Fire infolding itself, and a Brightnefs was about it, and out of the midst thereof was the Colour of Amber, out of the midst of the Fire. xxx. 3. — The Day of the Lord is near, a cloudy Day; it shall be the Time of the Heathen. Joel ii. 2. A Day of Darknefs, and of Gloominefs, a Day of Clouds, and of thick Darknefs, as רר Blacknefs of Darknefs spread upon the Mountains. Zeph. i. 15. That Day is a Day of Wrath, a Day of Trouble and Distress, a Day of Wastenefs and Desolation, a Day of Darknefs and Gloominefs, a Day of Clouds and thick Darknefs. As their Fathers had
seen

seen the Destruction of *Sodom* and *Gomorrhah* by Fire, and many Appearances were in Fire, as in the Bush upon the Mount, &c. some with the Cloud; and, as it appears, by St. *Jude*, that *Enoch* had predicted the final Punishment to be by Fire, which might be handed down, without Writing; and, as St. *Peter* says expressly, iii. 7. in his 2d *Epist.* that this World was reserved to be destroyed by Fire; though they knew that the Fire was turned, from Believers to the Types of their Surety, and to him, several have supposed that they not only understood the Cloud to exhibit the first, but the Appearance of Fire in the Cloud, as an Emblem of the final Destruction of this World. *Lippom. Catena* — in *Exod. xiii.* *Zeno Episc. Veron. Serm. 14.* “The Pillar that leads the Way is Christ the Lord. As to the double Image of a Pillar, and of Fire, it signifies the two Judgments, the one of Water, which is past; the other of Fire, which is to come.” As the Rainbow, in the Cloud, was the Emblem of the *Berith* to all the World, which prevented the Wrath from destroying Men, the Earth, &c. by the Cloud; so, the real *Berith*, in a Species of Presence, dwelt in the Cloud. *Exod. xiii. 21.* *Jehovah*

Jehovah went before them by Day, in the Pillar of a Cloud, to lead them the Way; and by Night in a Pillar of Fire, to give them Light. Protected the Israelites, xvi. 10. They looked towards the Wilderness, and behold the Glory Jehovah appeared in the Cloud; in Glory or Irradiation. xxxiv. 5. And Jehovah descended in the Cloud. xl. 34. Then the Cloud covered the Tabernacle of Assembly; and the Glory Jehovah filled the Tabernacle, rested upon the Tabernacle. The Distinction is made *Exod.* xiv. 20. by the opposite Condition of this Matter of the Names, the dark Part, the Cloud, was turned toward the *Ægyptians*, and the light Part, Irradiation, towards the *Israelites*. The Authority of the Writings of *Moses* seems to be ascribed to this Appearance. *Exod.* xix. 9. And Jehovah said to Moses; behold I come unto thee in the Thickness of the Cloud, that the People may hear when I speak unto thee, and believe thee for ever, preferable to all his Miracles cited *Euseb. Demonst. Evang.* p. 241. *Witsii de Oecon. Fæd.* p. 737. "This miraculous Cloud was, 1. A Symbol of the gracious Presence of God; for God was in the Cloud, *Exod.* xiii. 21. and the Angel of God xiv. 19. namely the Angel of the Covenant, the Angel of the

H h Faces,

Faces, who appeared to *Moses* in the Bush, and led the *Israelites* through the Wilderness, *Isai.* lxiii. 9. *Ibid.* 688. Let *Martyr* say it for me, this we must take special Notice of, that although God promises Men in this Covenant, Deliverance as to this Life, that they should not be drowned by the Waters; yet here is a Figure under this of the Deliverance from eternal Death, that we shall not be swallowed up of eternal Damnation; and that this is intended by the *Shadow*, the Faithful may collect from hence, if God be so careful for those who trust in him, as to free them from all Doubt of their Safety from the Waters, how much more will he preserve their Souls, their better Part, not from temporal but eternal Death? 689. An Hieroglyphical Symbol of the Grace of God through Christ, *Exercit.* 60. on *Genesis*. Since this Covenant presupposes, and comprehends the Covenant of Grace, it is not to be denied, but that the Promises of it also were sealed to Believers in the Rain-bow. Hence it is mentioned that *John* saw the Rain-bow round about the Throne and Head of Christ, *Rev.* iv. 3. and x. 1. that we may know, says *Rivet*, the Throne of Christ is surrounded with Mercy, and that he shews it

it in his Countenance when he manifests himself; especially that we have the Rain-bow on his Face, by which we are certified, not only that the Waters shall no more overflow the whole Earth; but besides, and that especially, that we need not fear the Deluge of the divine Wrath, since Christ has appeased the Father, whom whilst God looks at, he remembers his Mercy and Promises, which in him are yea and Amen. Christ therefore appears crowned with the Rain-bow, as the Messenger of Grace and Peace; for *he is the Prince of Peace, and our Peace*, Isai. ix. 6. Eph. ii. 14. *Abr. Transf. O. 2.* *Contiles* fetches the Rise of Symbols from the Times of *Noah*, but foolishly; and says the Bow in the Heavens, with the Voice, *all Flesh shall no more perish by Water*, is a Symbol of Almighty God.—The Symbols of the Antients which *Russel* cites, differ from ours — Therefore *David's* Harp, the Rain-bow, *Solomon's* Dove, the Lamb, with the Voice, *behold He who takes away the Sins of the World*, and those of the Evangelists which *Contiles* reckons up, rather include Mysteries, than shew the Affections of the Mind." The Appearance of Christ, over the *Cherubim* had these *Levit. xvi. 2.* *For I will appear*

in the Cloud upon the Mercy Seat. Ezek. i. 28. As the Appearance of the Bow that is in the Cloud in the Day of Rain, so was the Appearance of the Brightness round about. This was the Appearance of the Likeness of the Glory Jehovah. Dan. vii. 9. I beheld till the Thrones were erected, and the Ancient of Days did sit. — His Throne was like the fiery Flame — a fiery Stream issued, and came forth from before him. Ver. 13. I saw in the Night Visions, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days. Pug. Fidei, 601. you have one of their villainous Forgeries to evade Christ. Bereschit Rabba — “ of Zerobabel who is of the Seed of David, as it is said, 1 Chron. iii. 17. — unto Aanani Septem. And who is Aanani, i. e. in the Cloud? This is the Messiah of whom it is said, Dan. vii. 13. I saw in the Visions of the Night, &c.” Matth. xvii. 2, 5. — His Face did shine as the Sun, and his Raiment was white as the Light. — While he yet spake, behold, a bright Cloud overshadowed them : and behold a Voice out of the Cloud. So Mark ix. 7. and with this Addition, Luke ix. 34. — And they feared as they entered into the Cloud. Acts i. 9. — While they beheld, he was taken up,

up, and a Cloud received him out of their Sight. Revel. iv. 3. — A Throne was set in Heaven, and one sat on the Throne. And he that sat, was to look upon like a Jasper, and a Sardine Stone: and there was a Rainbow round about the Throne. vi. 2. And I saw, and behold a white Horse; and he that sat on him had a Bow; and a Crown was given him, and he went forth conquering, and to conquer. x. 1. And I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire. xiv. 14. And I looked, and behold a white Cloud, and upon the Cloud one sat, like unto the Son of Man, having on his Head a Golden Crown. Ver. 15. And another Angel came out of the Temple, crying, with a loud Voice, to him that sat on the Cloud. Ver. 16. And he that sat on the Cloud. So his final Coming is described, Matth. xxiv. 30. And then shall appear the Sign of the Son of Man in Heaven — and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory. xxvi. 64. — Hereafter shall ye see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven. So Mark xiii. 26. and xiv.

62. and again *Luke* xxi. 27. *Revel.* i. 7. *Behold he cometh with Clouds; and every Eye shall see him, and they also which pierced him.*

I have shewed, that Glory and Irradiation are the same. *Jacob's* Prophecy was of a mighty Lion, and שִׁלְה the Irradiator. *Baalam's* Prophecy was of a mighty Lion, and a Star, the Emblem of the Irradiator, which was to rise out of *Israel*, which was to subdue all. We have shewed what the Lion and Irradiator, in their sacred Emblems, were; nay, even the Walls of the Temple, the Descriptions in *Ezekiel*, exhibited these. If the Cloud in the Wilderness, as 'tis expressed, irradiated Light, towards the *Israelites*, in the *Red Sea*; so, when the Glory was in it, and especially in the Night, or as even *Philo* describes it, *lib.* 1. *de Vita Moysi*, p. 628. "It is said there happened at that Time a very surprising Thing, such as was never heard of before in the Memory of Man; a Cloud went before the People in the Form of a Pillar, shining with a Brightness like the Sun by Day, but by Night, like a Flame." Then it appeared to *Balaam*, and all the *East*, in the Night, like a Star; and this was the Emblem of him he described, who was to be the King

King of the *Confessors*; and it was such a moving, leading Star which directed the Wise-men of the *East* to Christ. So Revel. iv. 7. *And the first Beast was like a Lion.* v. 5. *The Lion of the Tribe of Judah, the Root of David.* x. 1, 3. *And I saw another mighty Angel come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, (Light from the Sun) And cried with a loud Voice, as when a Lion roareth.* xxii. 16. *I Jesus have sent mine Angel—I am the Root and the Offspring of David, and the bright and Morning Star.*

The Heathens carried off the Knowledge of what was before, and at the Flood; and had, in the Time of *Moses*, got it into their Heads, that there were Intelligences, and might be Voices, in the *Names*, which issued from them, or the Images of them; but there is no Evidence, that the *Free-thinkers* have yet been able to produce, that ever a Cloud attended any of their imaginary Intelligences, or Images. Indeed, they did, as *Mahomet* did with the Mountain; if their Gods could not make the Cloud come to them, they would make them go to it. *Pet. Galat. p. 604. Homer saith, Jupiter's Lot*

is Heaven, he dwells in the Clouds in the spreading Sky. *p.* 605. *Sidonius* says, *Jupiter* who darkens the Clouds, and reigns in the Ether. *Vossius de Orig. & Prog. Idol. lib. 3. p.* 392. *Aristophanes* in the *Clouds*, says this was done by *Socrates* himself

Would you understand the Employments of the Gods, and hold Conversation with the Clouds, our Deities?

Martin. Lex. Nebula — Virgil, They are seen clothed with a Cloud, the Goddesses encompassed them as they walked with dark Air, and spread around them the thick Covering of a Cloud. *Parker. Tentam. p.* 294. *Orpheus* in his Recantation to *Musæus*

I don't see him for a thick Cloud hinders me.

and another,

Seen by none, for the thick Clouds of Darkness stand in the Way.

Therefore *Acmon*, that very antient Philosopher, and Cotemporary of *Mercurius*, as *Justin* says, called God *πανκρυφος**,

* *Pankruphos.*

Paran.

Paran. 1. Meurs. Miscel. Lacon. lib. 1. cap. 1. So the *Lacedemonians* worshipped the supreme *Jupiter* in a certain Place under the Title of *Skotinas*† or *Skotitas*. Whence some represented the Nature of God by a black Stone. *Porpbiry* in *Eusebius, ὑπομν. lib. 3. cap. 7.* — many have shadowed out his Nature, as not being visible to the Eye, by a black § Stone. *Pfanner. Syst. p. 4. Prudentius* — daring to place Leeks and Onions in the Clouds for Gods, and Garlick — above the Stars of Heaven.”

So they make their *Iris* (Rain-bow) an Object of Worship. *Martin. Lex. Iris* — “ The Poets call *Iris* the Angel, or Messenger of the Gods. *Comment. in Aristoph. of Heaven, p. 49. Ovid. primo Metamorph.*

Iris, the Messenger of *Juno*, arrayed in various Colours, draws up the Waters and nourishes the Clouds.

Viretus de Ministr. Verbi Dei, p. 5. for which Reason *Plato*, and his Commenta-

† A Title derived from a Word that signifies Darknes.

§. Hence ἄλις, a Rock or Stone, as an Emblem of the Spirit or Cloud, which binds other Things and is itself bound hard, is applied to Christ who was in the Cloud.

tor

tor *Proclus*, will have her named from *Erein*, because she was the Angel, *i. e.* Messenger; and the Poets call her *Thaumantias*, from her Father *Thaumas*; whose Daughter they make her, and place her among the Gods for her being handsome, and of a surprizing Beauty, as *Cicero*, on the *Nature of the Gods*, Book 3. explains it, from *Thaumazo*, to wonder at. *Imag. Deor.* p. 123. The Antients esteemed her a Goddess; whom they painted in a Woman's Dress, of various Colours; sometimes in Yellow, and equipped for Expedition. *Vossius de Orig. & Prog. Idol.* lib. 3. p. 394. The Inhabitants of *Peru*, as *Joséph Acoſta* relates, worshipped the Rain-bow; and painted her with two Serpents at her Side. So that we see that Serpents were a Symbol of Divinity not only among the *Ægyptians*, *Phenicians*, and *Grecians*, but even among the Inhabitants of *Peru*. *Paschal. Coron.* p. 24. Such is the being encircled with the Rain-bow, of which *Tertullian*, citing the Tenth of the *Revelation*, and another Angel, says he, is adorned with the heavenly Circuit of the Rain-bow."

So they made their Gods or Images have Clouds, and Irradiations, sometimes all round, some divided into three Rays,
about

about their Heads. *Ibid. Paschal. p. 25.*

“ Of this Sort is that golden Cloud with which *Minerva* encircled the Head of *Achilles* in *Homer, Iliad. 6.*—The Goddess encircled his Head with a golden Cloud, and kindled a Flame which shone all around him. And afterwards—So the Brightness spread from the Head of *Achilles*, into the Air.—Such a Flame was seen upon the Head of *Ascanius. Virgil. 2 Æneid.*

— From young *Iulus* Head
A lambent Flame arose, which gently }
spread, }
Around his Brows, and on his Temples }
fed. *Dryden, l. 930.*

Virgil also places the heavenly Flame upon the Head of *Æneas. Virg. 10. Æneid.*

The radiant Crest that seem'd in Flames to
rise,
And dart diffusive Fires around the Field;
And the keen glitt'ring of the golden Shield.
Dryden, l. 377.

Such was that Circle, of which *Bebianus*,

I see a flaming Circle of Light
Which no Woman can come into.
—They

— They who drew a golden Circle, glittering like the Light of the Sun, between the Horns of the *Ægyptian Ox*, aimed at imitating these Circles. *Herodot. lib. 2.* For this is that *Apis*, &c. *Steph. Thesau. Lat. Nimbus* is the Cloud the Gods used to come down to the Earth in. *Virg. Geor. 1. Nicholas de Nimbis, p. 68. Taubman*, in his Comment on the 2. *Æneid. p. 474, 475.* describes them thus: The *Nimbus* (or Cloud) is a Brightness round the Bodies of the Gods, and so the Images of the Saints are painted with a golden Cloud. — *Servius's* Comment is, that *Nimbus* in the Language of the Gods, was a Brightness like that of a bright Cloud, which the Heads of the Gods were wrapt in, when they made their Appearance to Men — It became the Majesty of the Gods to appear so to Men: Thence *Juno* came encircled with the *Nimbus*, i. e. with Clouds, according to *Virgil, Æneid. 10. 633, 634.*

— involved in Clouds she flies,
And drives a Storm before her, thro' the Skies.
Dryden, l. 896.

From this *Valer. 2. Arg.*

When

When the troubled Goddess darts down
thro' the Firmament in a black Cloud.

It is worth remarking, that he says, (*agens hiemem*) *stirring up a Tempest*, in which he describes the Dress of the Heathen Gods. So the Heathens painted their Gods to strike a Terror into Men, and raise the greater Reverence towards them. *Ibid.* p. 70. So also the Heathen Gods were supposed to have a flaming Face, that their Heads appeared irradiated by those Flames, as *Virgil* relates of *Minerva's* prodigious Eyes. *lib. 2. Æneid. vers. 172.*

She sternly cast her glaring Eyes around,
That sparkled as they rowl'd ——

Dryden, l. 23.

Ibid. p. 73. The *Nimbi* were in various Shapes; some circular, some triangular, some round like a Globe. p. 16. *Vincent. Char. de Imag. Edit. Mogun. p. 68.* from *Martian, lib. 1. de Nupt. Philolog.* who painted *Jupiter* in the Senate of the Gods with his Head in a Flame, or having the *Nimbus* (Cloud) on it." And exhibits the Figure. p. 32. "Do we not see *Juno* in the antient Pictures, who sets on two Lions, in one Hand a Sceptre, in the other a Spindle; her Head adorned with Rays,

as

as you may see from the Scheme annexed; p. 34. So the Figure of a Woman, the Image of the Earth, which the Sun shines upon from above: which the same *Assyrians* shew, with the Image of their great God of all, whom they call *Adad*, of which consult *Wegborst*, p. 1. to this they join a Goddess they call *Atergatis*, and attribute all the Power over all Things to these two, understanding by them the Heaven and the Earth. The Image of *Adad* is drawn with Rays pointed downwards, by which is shewn that the Power of the Heavens is in the Rays of the Sun, which are sent down to the Earth. The Image of *Atergatis* is adorned with Rays (*sursum versum reclinatis*) inverted and pointing upwards, shewing that whatever the Earth produces is owing to the Force of the Rays sent down from above." This Figure is described sitting upon one Lion.

F I N I S.

